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THE
MISSIONARY HERALD.

VOL. XCIII.—NOVEMBER, 1897.—NO. XI.

A SINGULAR and unfortunate accident occurred in the last number of the *Missionary Herald*, during the temporary absence of the Editor, which doubtless **The Wrong Cut.** many of our readers have noticed. In place of the cut of the Christian Church and Heathen Temple of Manepy, in Jaffna, which should have appeared on page 422, a Chinese cut of the same size was in some unaccountable way inserted, and the error was not noticed until a portion of the edition was printed and distributed through the mails.

THE Annual Survey of Missions, together with the two papers from the Prudential Committee presented at the Annual Meeting, one by Secretary Smith **The Annual Meeting.** and the other by Hon. J. M. W. Hall, will be found in this number of the *Herald*, while the Minutes of the sessions, with the reports of various committees, are given in an appendix. These papers made a deep impression upon those who heard them at New Haven, and they will be read with interest and profit by our friends everywhere.

EVERYTHING seemed to conspire to make memorable the Annual Meeting at New Haven. The beautiful and historic city never looked more attractive. **The Sessions.** After the first day, the skies were most favorable and the streets and parks were clad in full autumnal glory. One hundred and seventy-six Corporate Members were recorded as present, a larger number than at any previous meeting. The hospitality of the churches and citizens was gracious and unstinted, and the arrangements were admirable. The audiences were large and enthusiastic, and the addresses from beginning to end were of an unusually high order. Best of all was the spirit of harmony and devotion to the work which prevailed, giving tone to all the sessions and lifting them to a high spiritual plane. The missionaries of the Board, a large number of whom were present, never appeared to better advantage as they gave their testimony concerning what God had wrought through them and those associated with them. It was a noteworthy circumstance, also, that three such prominent men as Dr. F. E. Clark, Mr. J. L. Mott, and Dr. John Henry Barrows, not missionaries in the technical sense, but men who have recently visited most of our missions and have seen with their own eyes what has been done and what yet remains to be done, were present to add their testimony concerning the success and the future needs of this great missionary work among unevangelized nations. Their addresses were of thrilling interest and power.

THE withdrawal of Dr. Storrs and Mr. Blatchford from the presidency and vice-presidency, so deeply regretted though not unexpected, added a tender interest to all the sessions. It is seldom given to any mortal to receive a heartier proof of the sincere love, esteem, and admiration of good men than was given to Dr. Storrs, whose address on Thursday evening showed that, though he deemed it imperative to ask for release from the cares of office, his bow still abides in strength, and that his eye is as clear and his tongue as eloquent as of old. It is a gratification to know that though withdrawing from official positions both Dr. Storrs and Mr. Blatchford, who have served the Board so well, will still labor in the heartiest sympathy with us and will be present at our annual meetings whenever it is possible.

It bodes well for the future of the Board that with such cordial unanimity choice was made of Rev. Charles M. Lamson, D.D., of Hartford, for President, and D. Willis James, Esq., of New York, for Vice-President. Both these gentlemen are widely known and most highly esteemed throughout all our churches, for their abilities and devotion to the missionary work. We are confident that these selections will meet the hearty approval of the members of our churches in the homeland and of our missionaries abroad.

A NOTEWORTHY incident of the meeting was the pledging of over \$21,000 toward the liquidation of the debt of the Board. The effort was practically unpremeditated. After the election of officers, on Thursday afternoon, when very few except Corporate Members were present, and just at the close of the session, cards were passed and in a very few moments \$15,000 were pledged. At the evening session the large audience present added over \$6,000 to this amount. Had the matter been previously arranged for, it is probable that the whole sum of \$45,000 might have been raised on the spot. As it is, we must hope that friends who were not present will instantly take up this work and cancel the debt at the very beginning of the financial year. The card which was distributed at New Haven, prepared just before the evening session, contains the following pledge: "I hereby subscribe the sum of \$ towards the debt of the American Board, to be paid on or before March 1, 1898, and to be in addition to regular gifts." Churches or individuals desiring these cards can be supplied at the rooms of the Board. But whether these cards are used or not, will not the friends of missions send their pledges at once to cover the deficit, so that the work of the year may be begun without this obstacle in the way? The English Church Missionary Society, with larger receipts last year than ever before, yet, on account of larger expenditures, had a deficit of \$40,000 at the time of its annual meeting in May last, and within a few weeks this extra amount was contributed. Shall not the deficit of our Board be thus swiftly met? It is a time for a forward movement. The opinion was expressed by scores of men on leaving New Haven that the outlook for the Board is most auspicious, and that the harmony throughout our constituency and its renewed confidence in the wisdom and efficiency of the administration, together with the manifest blessing of God upon the work abroad, warrant the expectation that the coming year will be one of increased vigor and success. May the Holy Spirit, working mightily in all his people, give the faith and wisdom which shall insure his favor.

THE first month of the new fiscal year shows an auspicious beginning in the matter of receipts. We urge upon all our readers earnest prayer for the continued outpouring of the Holy Spirit upon our missions. We also **September Receipts.** urge careful attention to the greatness and value of our work as suited to call forth enlarged gifts for its successful prosecution. With the administration of the Board changed to new but trusted leaders, let all our churches show their confidence in the practical way of enlarged gifts. The receipts for September are as follows : —

	September, 1896.	September, 1897.
Regular donations	\$9,423.21	\$12,653.16
Donations for special objects	943.19	2,116.54
Legacies	938.34	11,315.62
Total	<u>\$11,304.74</u>	<u>\$26,085.32</u>

Increase in regular donations, \$3,229.95; *increase* in special donations, \$1,173.35; *increase* in legacies, \$10,377.28; *total increase*, \$14,780.58.

THERE comes to our table too late for adequate notice this month the first volume of a work which we are confident will take its place among missionary **“Christian Missions and Social Progress.”** books of the first rank. Rev. Dr. James S. Dennis, formerly of the Presbyterian Mission in Syria, has delivered within the past two years, first in Princeton and afterwards in Auburn, Lane, and Western Theological Seminaries a course of lectures on the Sociological Aspects of Foreign Missions. These lectures were received with great favor and now, revised and much enlarged, are given to the public under the title of “Christian Missions and Social Progress; a Sociological Study of Foreign Missions.” Only the first volume is now ready. A brief study of this volume reveals its great value. The theme is a fresh one and its treatment clear and vivacious. The chapter upon the “Social Evils of the non-Christian World” is a masterly presentation of the state of society in unevangelized lands, and it is followed by an equally powerful chapter on the failure of the ethnic religions and the adequacy of the gospel as a remedy for these evils. Christianity and Christianity alone is able to restore society to its proper order. This is not an abstract discussion but an argument founded on facts, which are admirably marshaled for the purpose. We shall hope to refer more at length to this work which deserves careful study, but we desire at once to commend it to the attention of all friends of missions, as well as to those who desire a fresh chapter upon the evidences of Christianity. We congratulate the F. H. Revell Publishing Company upon this notable addition to its long list of missionary publications.

WE continue to have cheering words from Turkey in respect to the spiritual work. Little allusion is made in the letters of our missionaries to the political **Bright Prospects,** situation, but they write almost uniformly of progress in their several fields of labor. Mr. McNaughton, of Smyrna, says : “The prospect for the future in all departments of our work was never brighter. The reports from the out-stations are uniformly hopeful, and some of them most inspiring.” It is a most remarkable fact, reported by the Smyrna station, that the contributions from native sources within that city and district for the evangelical work amount to more than twice the appropriations received from the Board.

TWELVE years ago the volume of "Mission Stories from Many Lands" was issued by the Board, and was most highly commended both by the press and by individuals. It has had a large sale, a second edition having "In Lands Afar." been called for. Another volume has now been prepared from the same source, namely, the Young People's Department of the *Missionary Herald*, and it has been issued under the title "In Lands Afar." It will certainly equal if not surpass its predecessor in interest and value. It is profusely illustrated, containing brief sketches of missionaries and missionary incidents which will stimulate and instruct both old and young. The volume is a large octavo, well bound, and at the low price of \$1.25 (or \$1.50, if sent by mail or express) it is one of the cheapest and best books on the market. We anticipate for it a large sale.

It needs to be repeated over and over that the safest and most efficient way for aiding orphanages and schools in foreign lands is by the use of the regular channels connected with the various missionary boards. Dr. Christie, of Tarsus, has voiced the opinion of all who are wise in such matters in reference to the call that has been issued in this country to establish a new orphanage for girls in the city of Tarsus. He emphasizes the fact that, instead of a new institution, the better method would be to aid the orphanage at Marash, under the care of Mrs. Clara Hamlin Lee, or the girls' boarding school at Adana, under the care of the Misses Webb, both of which require funds and can supply the need. It is far better to support thoroughly institutions already existing than to spend money in setting up new ones.

OUR readers may remember the account given last year by Miss Chittenden of the Sojourners' Societies of Christian Endeavor at the mountain sanitarium of Ku-liang, near Foochow. Missionaries of several boards within the Chinese province of Fuh-kien resort to this sanitarium during the exceedingly hot months of July and August, and their friends and attendants have established this Sojourners' Society, which meets regularly during their temporary stay on the hills. Miss Chittenden writes that during this summer about fifty Chinese gathered every Sunday afternoon for a prayer-meeting, after which a goodly number of young men go out to the scattered hamlets on the mountains, talking to the people and inviting them to the services. It is a great comfort to the weary workers who are seeking strength for the labors of the coming year to find their young people ready and eager to undertake this village work.

WORDS do not mean to a heathen what they do to a Christian. The ideas that lie back of words vary so much that an utterance which would be very explicit to people familiar with our training and modes of thought may not be at all understood by those who have different conceptions from our own. A missionary of the American Presbyterian Board writes as follows: "What does 'God' mean to an average woman in India? It means the stone image in a temple where she goes more or less often to worship. What does 'sin' mean? It means coming into personal contact with one of a lower caste; it means taking the life of a creature be it a mosquito or a cow. It means eating the flesh of any creature."

THE one disturbing element in that wonderful transformation which is going on in Uganda, in Central Africa, has been King Mwanga, the fickle and cruel man, who has at different times professed all faiths, sometimes changing for the better, and again reverting to his vices and heathenism. Himself suspicious, he has awakened suspicions in the minds of all who have to do with him, and his course has not in any wise favored the religious and political changes which have taken place throughout his kingdom. But he has not been able to prevent the work which he was unwilling to aid. News has now been received that on July 6 King Mwanga left his capital in Mengo, going to the district of Budu, where he organized a revolt against the British Protectorate. On the twentieth of August he and his forces were defeated, and he escaped into German territory, where he is detained. All the districts of Uganda except Budu remained loyal, and it was the intention to proclaim the infant son of Mwanga as king, with a regency. The details of this affair have not been received, but the flight of this monarch removes one great obstacle to the progress of the kingdom of God in this most hopeful region of Central Africa.

SEVERAL European papers have made a statement which shows that Pope Leo XIII is deeply concerned lest his interpretation of some of the prophecies of the Old Testament shall be interfered with. It is affirmed that the Pope has sent a special envoy to the Sultan, with an autograph letter urging upon his majesty the "undesirability of ceding Palestine to the Jews," this on the ground that they would be "proud to be able to disprove, even for a few years, the prophecy according to which they were to be forever dispersed over the world and incapable of forming a united nation." We have never supposed that there was any special liability that such a concession to the Jews would be granted by the Sultan. It has not been known that he was ever ready to cede any portion of his dominions except under compulsion, but that the Pope should interfere to prevent his doing so, and for the reason stated, is most extraordinary.

THERE are just arriving on our shores two sons of a Zulu chieftain. This chief is not a Christian himself, but he desires that his successor shall be one, and therefore he sends his sons to America "to learn and to believe." The oldest son, who is the natural heir, is not a Christian, and has two wives whom he leaves behind. The younger brother has been in our mission schools at Lindley and Amanzimtote, and is a lay preacher. The father pays all cost of sending and supporting his sons, and it is to be hoped that his desire that his tribe shall be governed by a Christian ruler, though he himself is not one, will be gratified.

IT has been frequently suggested that it would be well for the Armenians should Russia seize the eastern portion of Turkey and release the people from Turkish rule. Reports from Eastern Turkey, however, show that many Armenians who have gone to Russia in the hope of bettering their condition have returned, finding the situation more unendurable than where they were born.

INCIDENTS of the most pathetic character are constantly reported connected with the famine in India. Mr. Hume, of Bombay, writes of a visit to a school for Christian boys in which all the children showed signs of hunger and severe want. On inquiry he found that five of the number had not eaten a morsel that day, although it was then past noon. One little boy, who looked about six years old, but who probably was eight, supports his widowed mother and a younger brother by pulling a punkah at an office near by, for which he receives an amount that affords to each of the three members of the family a little less than two cents a day. And this family is classed among those that are provided for. The patient, uncomplaining spirit with which these poor people bear their adversities is said to be most touching. In responding to a gift of nearly \$600, sent by the Christian Endeavorers of Iowa, for the relief of Christian agents in India, Rev. Edward Fairbank writes of the great relief afforded by this gift and says: "Some of my teachers with their families have been compelled, on account of the famine, to eat but one meal a day, and that in the evening. They have taught their classes six hours without a morsel of food, and at the close of the day have eaten a most meagre kind of a meal." The generous gift of the Christian Endeavorers of Iowa was distributed throughout a large number of the stations in Western India.

MANY friends in Bulgaria and the United States have been surprised and pained to learn of the recent death of Mrs. Minnie B. Clarke, which event occurred at Samokov, Bulgaria, September 9. Early last year she was married and went to Bulgaria with Dr. Clarke, who was one of the first to begin work in the mission to the Bulgarians, almost forty years ago. Mrs. Clarke was not a stranger to all there, for twenty-five years ago she was a member of the mission for a short time, till failing health compelled her return to the homeland. Rev. Mr. Marsh says of Mrs. Clarke: "She came again to the work chosen in early life full of consecration and devotion. She took up the study of the language and work among the people with great zeal and enthusiasm. During the past winter she accompanied her husband in his tours over the field and in his relief work for Armenian refugees in Bulgaria. She was welcomed by the old friends who remembered her from former years as Miss Minnie Beach, and she found and made new friends everywhere. The members of our mission, and her many friends in Chicago, who were associated with her in mission work for Bohemians in the church of Dr. Adams, all sympathize with her relatives and mourn their and our loss."

WHAT would the members of any household in America think if on looking out from their windows they should be able to count 1,020 persons standing before their door and looking to them for some food to relieve their acute hunger? Yet this is what Mr. and Mrs. Winsor, of Sirur, saw before their door, according to a letter to be found on another page. Do we think enough and pray enough and give enough for our missionaries who bear such burdens and witness such distress? It is wonderful how they are sustained in the midst of experiences so trying to the nerves and so taxing the strength. May God have them still in his keeping!

A CHEERING feature of the work in China is the capacity which is found to exist in native young men for becoming preachers of the gospel. All missionaries unite in speaking of their efficiency both as graphic **Chinese Preachers.** speakers and faithful ministers. Mr. George H. Ewing, of Pao-ting-fu, has just written of one man, who spent his earlier years in charge of a gambling den allied to a Chinese theatre. In this unholy pursuit he developed considerable ability, through art and artifice, in holding the attention of audiences. Having discarded this unholy calling altogether, and becoming a new man, he still retains his skill in holding the closest attention while addressing heathen as well as Christians. He is growing in grace and spiritual power and is possessed of abounding enthusiasm. While acting as a traveling evangelist he occasionally visited his native town, 130 miles from Pao-ting-fu, where he proves himself a prophet not without honor in his own country. Our letters from North China in this number of the *Herald* report the ordination of two pastors at Pao-ting-fu. The number of these efficient and godly preachers in China is rapidly increasing.

ONE of our missionaries in India, in writing of the strain and wrench they had endured for the past year because of reductions in the appropriations, says: **Loyalty to the Board.** "We are too loyal to our Board to let things go to rack and ruin and so have tried, with a strain which none at home can fully understand, to keep things together as much as possible. For the past thirty years I have never found the appropriations when *unreduced* sufficient to meet the majority of the heads of expenditure. Small sums which have come from time to time from friends in America for my own use, and two small legacies which were wholly for my own use, have had to go into the mission funds to keep the ship afloat. But what is a man to do, with all the money he may get from gifts or legacies or other sources, if his appropriations are cut down fifty per cent?" This is indeed loyalty to the Board, and, better still, to Christ himself. Would that there might be a loyalty something like this among the contributors at home!

Do we pray as we ought for our missionary brethren in India? Mr. Smith, of Ahmednagar, wrote in August last: "Famine, plague, earthquake, cholera, and now **Pray for India.** sedition of several persons in high position and their summary seizure and deportation by government, are a combination seldom experienced by any people. It is all that the best of us can do to keep from being overwhelmed by the general despair that is spread over the land and is written on every face." It is most gratifying to learn, by telegrams as late as September 15, that good rains have fallen in most districts, giving promise of relief.

OUR pages in this number are so filled by the papers presented at the Annual Meeting that much matter of interest is necessarily crowded out. There was **Crowded Out.** never a time when so much interesting material was received from all parts of the world concerning the wide work of missions. They are matters over which angels are rejoicing, and in which Christians on earth should be deeply interested.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,
1896-97.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES
L. BARTON, D.D.

[Presented at the Annual Meeting of the Board at New Haven, October 12, 1897.]

[Secretary Barton's Department.]

THIS report covers the two Indian missions and Ceylon, Japan, Eastern Turkey (which is Armenia), European Turkey (which includes Bulgaria), Austria, Spain, and Mexico. The first three are among the oldest missions of the Board, and the last three were organized twenty-six years ago. Without entering into details, the present purpose is to give a comprehensive view of the movements which are apparent in these missions and have a direct bearing upon our missionary work.

EUROPEAN TURKEY.

This mission has partaken somewhat of the unrest and anxiety which have marked the other Turkish missions. Three of its five stations are under the Ottoman government. Salonica and Monastir have been centres of activity in the late war between Turkey and Greece. The movement of troops, and the uncertainties of the war, while not directly disturbing the missionaries in their residence, have rendered outside evangelistic efforts difficult at all times and often impossible. The native Christian subjects of the Turkish government have not been able to move about freely, to assemble themselves together or to give their thought and time to distinctively Christian work. Nevertheless it is an encouraging fact that the mission has not only held its own but has made manifest advance. Not a note of discouragement comes from the missionaries, while they unite in a petition for reinforcement that they may begin a work among the Albanians, who seem to be not only ready but eager to welcome the Christian preacher or teacher.

The Bulgarian side of the mission has met with little change during the year except in the broadening of its work. The mission is more and more convinced of the necessity of a good training school for the young men in Bulgaria who shall be the evangelical Christian leaders of their own people. The greatest need to-day is an efficient, able, consecrated Christian leadership among the Bulgarians themselves. To meet this crying need, attention is now turned to the better equipment and organization of the Collegiate and Theological Institute at Samokov. The weekly *Zornitza*, which for twenty years has been the Christian periodical for the Bulgarian-speaking peoples of both Macedonia and Bulgaria, has been suspended for lack of funds. The Bulgarian Evangelical Society, feeling the importance of continuing this powerful evangelizing agency, is eager to keep it up if assistance can be obtained for this purpose until it is fully started and can be made self-supporting. Bulgaria and the Bulgarians have a strong desire for independence and for progress in all that makes a nation strong and great. We feel that they are learning more and more that Christianity in its simplicity and purity is the one thing needful, and that the missionaries are the true friends of the nation as well as of the individuals that compose it.

EASTERN TURKEY.

It is hard to speak calmly of the work of the Eastern Turkey Mission and of the missionaries who have so bravely remained at the post of privilege, danger, and duty. With depleted numbers, one having fallen while ministering to the needs of that suffering people, while others are in danger of following him, we have heard no sound of

retreat. The condition of the missionary forces can best be understood by the fact that during the last three years twenty-seven have withdrawn from the mission, fifteen of them not to return, and in the place of these losses only nine have gone out to help bear the burdens of the work. It is marvelous in our eyes that no more lives have been sacrificed under the conditions that prevail.

The mission has been comparatively free from disturbances except in its eastern portions, where some Armenian revolutionists, organizing in Persia and Russia, have attempted to stir up animosities. These have been aided by their few sympathizers in Turkey. The Turkish government has upon the whole handled these incendiary elements with wisdom. Threats of new massacres have constantly been made, and the peaceable Armenians in many sections have been repeatedly threatened by their Moslem neighbors with new horrors in store for them. This has kept the entire country in a most unsettled condition, and the Armenians who were able to do so have left the country, and others are still leaving. Many of the pastors, preachers, and teachers, upon whom the missionaries were depending for the work of reconstruction, because of the fear they felt both for themselves and their families, have come to this country or crossed to Europe.

While the burden of the old work has thus been thrown back upon the mission with its sadly depleted forces, the opening work on every side has called loudly for renewed exertions. The uncared-for orphans have needed protection and shelter, and as the Christians in Europe and this country have generously responded with pecuniary aid it devolved upon the missionaries to devise and execute plans for orphan homes. With great enthusiasm have they entered upon this new phase of work until more than 2,000 of God's helpless, fatherless and motherless ones have been made to know that they are not left comfortless.

At the same time the field, with its ruined churches, scattered schools, and martyrs' graves, has been loudly calling for the work of reconstruction. The people in some parts seem to feel as never before their need of the consolation of the gospel. Multitudes have sought for spiritual instruction, and places that never appeared to care for Christian truth have been urgently seeking Christian preachers and teachers. God alone has given the strength by which the missionaries have been able to comfort and encourage the disheartened people while at the same time organizing and conducting large enterprises for various forms of relief and for the restoration of the disorganized work. As most of the Gregorian schools have been broken up, our schools have been almost overwhelmed with pupils. The people have proven their sincerity in this matter by the large sums in the aggregate which they are ready to give for gospel institutions.

We attempt no prophecy; we cannot see into the future, nor can our missionaries at the front. They are content if they can see one step ahead and if they know that the Master is leading them. They see untold opportunities on every side for binding up the broken-hearted, for caring for the widow and the fatherless, and imparting spiritual blessing to the desperately needy. They must have reinforcements at once, and we must assure them that we will support them in the field as they, Our Heroes in the Orient, render this noble, self-sacrificing service for the Master.

PAPAL LANDS.

The three missions in Papal Lands are Austria, Spain, and Mexico. These missions were begun in 1872 and have had a constant growth from their inception. To those who know these countries best, there is no doubt of the wisdom and need of missionary work among their priest-ridden peoples.

To show the steady onward progress of the work in these missions to the present time, it is necessary only to state that after five years of labor in these three fields, four churches had been organized with 150 members and with 18 native teachers, preachers,

and assistants to aid in the general work. Five years later, and ten after the beginning of the missions, there were eight churches with 406 members and with 34 native assistants. There were also 244 pupils under instruction. Ten years later, or in 1892, there were 38 churches, with a membership of 1,552 and with 64 native helpers, ten of whom were ordained. The number of pupils under instruction were 1,226. The growth has continued to the present year, when we report a church membership of 2,101 with 1,358 pupils in the mission schools.

The Young People's Society of Christian Endeavor is making rapid progress in Mexico and Spain, while the Young Men's Christian Association is doing a similar work for Austria, all under the general care of the missionaries. One year ago the National Young People's Society of Mexico, the president of whom is one of the missionaries of our Board, received the banner from the International Society, for the largest percentage of growth in membership during the year; and at the Convention in California this summer the same banner went to Spain. Surely our home societies must bestir themselves or our mission young people will carry off all the prizes.

Spain has been a hard field in which to work during the past year owing to political excitement and suspicions and the terrible strain which rested upon the people. The missionaries there have been severely tested, but they have also learned in many cases who are their staunch and tried friends. In all these missions the missionaries see evidence on many sides that they are winning the confidence of the better classes and of the people with whom they have closest relations, although they meet everywhere the bitter opposition of the ignorant, fanatical priesthood which sees that over an enlightened people their power must wane. Statistics give but a faint idea of the work accomplished, for the leavening power of a pure gospel, appearing in the daily lives of the evangelical Christians, contains more to encourage than a large roll of church membership or an overwhelming number of pupils in the schools. The reflex influence of the pure gospel in these Papal Lands is unlimited and is appearing more and more on every side.

INDIA AND CEYLON.

What can we say in the brief time allotted to this subject for the multitudes of India and Ceylon? There are many other missionary societies working here, but each has more than it can do, while millions remain outside who never have heard and who never will hear of Jesus Christ. We are not there in competition to do what others can do as well or better than we. We are joining hands with mission societies of England and America, and together are attempting to teach the masses of India that God is their Father and that all men are brethren, thus abolishing caste; that they are made in the image of that God, thus lifting up the degraded; that the Holy Spirit cleanses the heart, thus purifying the life; and that within their breasts there are immortal souls to be redeemed by Jesus Christ, thus inspiring a living faith.

India is losing confidence in her idols, in her priesthood, and in her worship. It appears as if a wave of unbelief is sweeping over her 287,000,000, and that when they have let go that which so manifestly fails to meet the natural longing of the heart they will turn to the Christian faith. Reports which come to us from many parts of our own missions speak of manifest signs of this mighty trend of thought and feeling and longing. The plague and famine in the Marathi Mission have been revealing in a multitude of cases the fact that the people do not trust their priesthood or their idols. The land has suffered deeply and only the Christian faith, revealed in the lives of the missionaries and in the large number of native Christians, has triumphantly stood the test.

The opponents of Christianity during the history of our work there have tried a variety of modes of attack and all have signally failed. It is not expected that the conquest of that country will be an easy one. The very fierceness of the opposition

shows most conclusively the onward march of the religion of Christ. The educated Hindus have recently turned to their ancient books to find that with which to thwart the work of missionaries. The Vedas have been dragged from their hiding-places and used as weapons against the Bible. Hinduism has seemed to be putting on a new life. The intellects of the leaders of this movement have become alert, and Hinduism has experienced a revival in the study of her own religion. This very movement is helping to undermine the faith of the Hindus and to show them that their own religion is doomed to decline, and that the gospel of Christ must stand at last as the universal faith.

Not a note of discouragement comes from all these fields. The signs of the times are signs of the morning. Applicants for baptism are many in all parts of the field, but our missionaries are more and more insisting that those who partake of the sacrament shall first show their worthiness by bringing forth fruits meet for repentance, and shall show a thorough change of life. The missions are no longer praying for open doors and opportunity for preaching Christ. The doors are all open and the places waiting to hear the gospel are far more than can be supplied with preachers. The great problem in these three missions is to secure men to preach and money to support them while they do so. The heaviest burden ever laid upon our missionaries there is to compel them to shut their ears to appeals for preachers and teachers, which are constantly coming to them from heathen villages.

The message from India and Ceylon tells us of fields ready to reap; of multitudes of souls that are being saved. Six and one quarter millions there are looking to the Congregational churches of the United States for the gospel that will save the nation, save society, save womanhood, while it saves the soul.

JAPAN.

The year in Japan has been marked by no great changes. The events of the year have fully proven the wisdom of the separation from the Doshisha that took place a year ago, which action was heartily endorsed by this Board at its last meeting. Some who at that time thought the action premature are now convinced that it was necessary. That institution with its new leadership under Mr. Yokoi, its lately elected president, is attracting the attention of Christian America and England as no other mission or home school is doing. The old Doshisha, under Dr. Neesima, was long considered the strongest ally of Christianity in all that empire. It is not yet clear what place the modern Doshisha will occupy in its relation to the onward movement of the kingdom. Many leading Japanese freely criticise the attitude assumed by this child of missions, but do not give up the hope that it will yet become, through a pure Christian instruction, the mother of leaders for the future evangelical churches of Japan. Mr. Yokoi, its new president, is a man of well-known ability and has shown a good spirit, and is facing a difficult problem. Time and patience and much wisdom will be needed, and the future is far from clear, yet we are not without hope that the institution may be restored to the confidence of our constituency.

In the mean time it is a fact becoming more and more apparent that the religions of Japan have not deep hold upon the hearts of her people. As the influence of the excellently conducted government schools enlarges, and the young men become educated and read for themselves the Christian literature of the world, they necessarily lose faith in the Shinto idols and the Buddhist religion. They no longer worship anywhere, but withhold their support of the temples and disclaim belief in any religion, relegating all to the realm of philosophy. This is not strange among a people who for centuries have interchangeably and unitedly expressed a belief in three religions, and at the same time maintain a receptive attitude towards newcomers. Ethics has always absorbed the attention of the Japanese people. This is the basis of their religion,

and is regarded by them more important than worship. It is, however, an ethics whose basis is not the morality of Christianity. The moral centre of Japanese ethics is the emperor, while that of Christianity is the eternal law of right. Loyalty to the emperor is in every true Japanese the height of moral rectitude, and whatever can be interpreted as disloyalty to His Majesty, the father of all Japan, is immoral. Confucian ethics, with the head of the house as the centre, is applied by the Japanese to their entire country, as one great family looking towards its emperor as chief and lord. This principle of ethics, which has been so thoroughly taught in all that empire for over 1,300 years, has become a part of the very foundation of the government, as well as the guide of the thoughts and the norm of conduct for each individual in his personal conduct and life. It will require some time for Japan to learn that Christianity inculcates and even demands the most complete loyalty to its rulers, second not even to that taught by Confucius, and yet it necessitates a change of basis in the practical Christian life. I believe that in the conditions pointed out here we can trace much of the cause of the misunderstandings of the past few years.

It is interesting to note that as the thinking Japanese lose faith in the religions of their childhood, they turn to the Christian teachers and ask with all sincerity for the teachings of Christianity, that they may test it and see whether it meets the needs of their own lives. These inquirers are a multitude, and here alone is there an ample field for the united services of all our missionaries.

The crying need of the land to-day is for a consecrated Christian ministry. Many during the past few years have withdrawn from the service, and the new supply has not been equal to the demands. Pastorless churches are not a few, and places calling for preachers of the gospel are multiplying. The Christian preacher of Christianity has never had a more sober, free, intelligent hearing than he has there to-day. There is a demand for the preacher who has no vague theories or criticisms or speculations to offer, but one who believes in our Lord Jesus Christ with all his heart, and who, under the "woe is me," carries him in simplicity and in purity to those who know him not. Because of the demands from the field, the mission has started at Kyōtō a training school in the vernacular for Christian workers.

Sad at the conditions which compelled separation from the Doshisha, our mission is directing all its forces to direct evangelization, glad to coöperate with our Japanese brethren in every good word and work.

Japan is moving forward in the arts, in the sciences, and in education. It is rapidly taking its place among the leading nations of the world. Its intelligent people are inquiring for the truth. The land is open from north to south, from east to west, for the preaching of the gospel. There are no restrictions and no annoying conditions. The Japanese are anxious to hear; the missionaries are eager to tell the story of the Cross and the salvation that comes through Christ. It requires no spirit of prophecy to foretell what the result will be, for such conditions can lead only to the Christianization of the empire.

No report of these missions would be complete did it not mention the magnificent service rendered to the cause of Christ in India and Japan by Rev. Dr. J. Henry Barrows. His lectures, especially in India, have had a wide hearing and have made a profound impression. Cordial reference should also be made to similar services by Dr. F. E. Clark and Mr. John R. Mott, whose presence and utterances in these missions have been invaluable.

In all these missions under survey, there is no one in which the call for a forward movement is not long and loud. All of them plead for more missionaries to meet the demands of the opening work; for more money with which to send forth new workers. The greatest burden which the missionaries have borne during the year has not been the burden of war and massacre, of plague and famine, although these have been

enough to crush the bravest heart and chill the stanchest courage; but it has been the inability to hold the ground taken and to advance into doors opening before them. Shall we send across the seas to our missions the command that the Lord Jehovah gave to Moses, "Say to the children of Israel that they go forward"? Without resources at hand and with the hosts of the enemy pressing hard upon them, those children of God moved on towards the sea of difficulty and apparent defeat and achieved under God a marvelous victory. Thus we stand to-day, not by any means face to face with defeat, but before the sea that separates us from the promised land of God. Shall we not order our missionaries to go over and possess the land in the name of Christ?

[Secretary Smith's Department.]

IN the mutual division of the duties devolving on the secretaries of the Board, the official correspondence with eleven of the missions falls to my lot. These missions are the following: In Asia Minor, the Western Turkey and the Central Turkey missions; in China, the Foochow, the North China, the Shansi, and the South China missions; in Africa, the Zulu, the West Central African, and the East Central African missions; and in the Pacific Islands, the Micronesian Mission and certain forms of work in the Hawaiian Islands. In these fields 289 missionaries are stationed, of whom ten have gone out this year for the first time. By the side of these laborers stands a native agency of 1,055 native pastors, preachers, teachers, Bible-women, colporters, and other helpers, constantly increasing in numbers and attempting a larger share in the common enterprise. During the last year there have been added to the 205 churches of these missions on confession of faith 2,561, making the present number 19,180 souls; the native contributions have amounted to \$53,378. The gain during the last ten years is about eighty per cent. Marked gains are also reported in the number of churches and preaching places, in the average congregations, and in Sunday-school pupils. The mission schools of all grades have been full in numbers, active in studies, and especially visited by revival influences.

The members reached in the hospitals and dispensaries have far surpassed the record of any former year, exceeding 113,000, to every one of whom the gospel has been preached, many of whom have borne far away to places, otherwise unreached, the truth which they have found. The printed page, in the Scriptures, in Christian literature, in the religious press, has carried the missionary's message and influence to hundreds of towns and hamlets, to thousands of homes, utterly beyond the reach of his personal presence or voice, and has strengthened the Christian life in a multitude of homes.

In these widespread and populous fields, constituting but a part of its jurisdiction, by these diverse and effective agencies, the Board is face to face with more than half the unevangelized population of the earth, and with other similar agencies is committed to the steadfast prosecution of its work until the world is won.

AFRICA.

THE EAST CENTRAL AFRICAN MISSION.

The East African Mission is rooting itself more and more deeply in its field, in the confidence of the natives, and in the respect of the colonists, and its first fruits begin to appear. This year a church has been formed, after patient waiting and careful examination, and seventeen admitted to baptism and the communion. It was nine years before the Zulu Mission was permitted to welcome its first converts; this mission, in the fourth year of its life, has this church of goodly numbers to cheer its heart. Strong reinforcements, speedily sent, are its one great need.

THE WEST CENTRAL AFRICAN MISSION.

The West African Mission, well settled in the adjacent kingdoms of Bailundu and Bihé, with a vast territory on every side all its own, moves steadily on in the regular lines, reaching every year a larger number with the gospel message. With seventy-nine communicants in three churches, 300 in Sunday-schools, and nearly 400 in day schools, with the New Testament translated, and a press giving out 150,000 pages yearly, with more than 7,000 treated in dispensaries and hospitals, the missionary activity is varied and effective. A native agency is rising up, considerable in numbers and earnest in spirit, and many villages near the stations are for the first time hearing the gospel and learning of its grace. The mission force is too small for the rapid growth of the field; but the progress is substantial, and the rate of advance increases from year to year.

THE ZULU MISSION.

A revival, wide-reaching, deep, and searching, has visited nearly every station and school and kraal in the Zulu Mission. This movement has been especially marked by the Spirit's presence and power, producing conviction of sin, open confession, and amendment of life, among the church members as well as among the heathen, and proving beyond a question that it is from God. The greater number of the students in the mission schools have made a Christian confession; church quarrels have been settled and old divisions healed; a new spirit of evangelism has taken possession of old and young, men and women, and new voices are everywhere speaking the wonderful works of God and persuading men to come to Christ. If we compare the present situation with that of ten years since, we find that the pastors and the native agency, church members, additions to the churches, and persons under instruction have more than doubled, and the native contributions have quadrupled.

A new spirit of independence is rising among the native Christians, unduly disposed to dispense with missionary counsel and direction, and requiring the greatest tact in dealing with it. It is, doubtless, in one sense, a result of increasing knowledge, an evidence of growing self-respect, and therefore to be welcomed; and under judicious treatment we may hope that it will be turned to good account.

THE PACIFIC ISLANDS.

HAWAIIAN ISLANDS.

A peculiar interest attaches in these days to the Hawaiian Republic, where a closer political union with our own nation is sought. American missionaries, under God, won these islands from paganism and barbarism, and organized the Christian civilization and prosperity they now enjoy, and American influence still exerts a leading part in all their life.

Those forms of labor which still receive grants-in-aid from the Board, the training of native preachers, and the supervision of Christian effort in behalf of the Chinese and Japanese, who constitute one half of the population, are in promising condition and contribute in no small degree to the peace and prosperity of the islands.

THE MICRONESIAN MISSION.

In the story of the year in Micronesia the note of success and growth is predominant. Mr. Price and Mrs. Logan visit the Mortlock Islands, where, at the last report, the work begun sixteen years since by Mr. and Mrs. Logan had fallen into great weakness and neglect; and, to their joy and surprise, their coming is everywhere greeted with warmest welcome; multitudes gather to the services, and more than 500 are added to the churches within thirty days. Dr. Rife, in the Marshall Islands, finds the churches open and full, the schools in successful operation, the native pastors and teachers zealous and successful, the Scriptures in great demand, new islands calling for teachers,

and 429 are added to the churches. In this mission alone more than 1,000 were received to the church this year on confession of faith, nearly a third as many as in all the missions of the Board last year. A visit to Ponape, made upon invitation from the governor, gave occasion for free interviews with preachers and native Christians from all parts of the island, and revealed the presence there of about 500 church members, still faithful to their vows and eagerly awaiting the permanent return of the missionary leaders.

CHINA.

In China the tide of Christian truth and of missionary influence is steadily rising. Access to the people and to their homes becomes easier, the welcome given to the foreign teacher and to his message is far more cordial, the character and errand of the missionary force are better understood and appreciated, the Christian life and sentiment in Chinese hearts and homes and villages are acquiring increased strength and momentum, and the door of opportunity stands wide open from one end of the empire to the other. This is the result, in part, of the recent war with Japan and the incidents that accompanied it; in part it is due to the slowly accumulating force of missionary labors and example through fourscore years of patient toil; in part we must trace it to the overruling providence of God. The fact is too plain to admit of question; its significance is vast and momentous. China, at last, is entering upon that path along which all the great nations of Europe have come out of paganism to the Christian faith. Christ's truth is reaching her intellect, the power of his personal influence is touching her heart, and this nation that seemed dead for ages, including a full fourth of the human race, is awakening to life. The day of waiting has been long, but it is at an end; the movement is slow, but it has begun and cannot cease. And when at last this great land and people shall have entered into the circle of Christian nations, the world's complete redemption will be at hand.

THE SOUTH CHINA MISSION.

South China was opened as a mission of the Board fourteen years since, and has never had more than two ordained missionaries in its staff. Chinese Christians returning home from this country have contributed to the labors and resources of the mission to some degree; but the larger part of its work has been done by the same agencies and in the same way as mission work elsewhere in China. The additions to the churches this year have been fifty-nine, a larger number than in any single year, and more than were reported in all our China missions twenty-five years ago. And the work in other lines is thriving in like manner. The period of larger things has come.

THE SHANSI MISSION.

The Shansi Mission enjoys the favorable conditions observed elsewhere in China. The people have come to know the missionaries' errand, to trust their character, and to give readier hearing to their message. In hospital and dispensary, in schools, in chapels, and in village work, the opportunities quite outrun the numbers and strength of the laborers. Notwithstanding the small force in the field and the serious reduction in appropriations, a good year's work has been accomplished, and the outlook is cheering. This mission, established sixteen years since, is housed in rented buildings, and still waits for the first missionary house to be erected.

THE FOOCHOW MISSION.

The Foochow Mission has just celebrated its jubilee, and has put on record the story of the fifty years since Rev. Stephen Johnson and Rev. L. B. Peet entered the field. The last year crowns the whole, and presents a success along many lines of missionary work unparalleled in all our labors in China, rarely equaled in any field. The Kucheng massacre two years ago, in the field of the Church Missionary Society,

adjoining this mission, seemed to threaten the overthrow of all Christian foundations. But the prompt inquiry, and the vigorous punishment meted out to the offenders, produced a reaction, and the spirit of prayer that pervaded the mission fields was followed by wondrous results. This year the mission reports 548 additions to the churches, almost fifty per cent of the whole number reported last year, and more than the total number in the mission five years ago. There has been an equal gain in the matter of self-support and in pecuniary contributions. The inquirers number more than 2,000, and it is impossible for the scanty force in the field to keep pace with the growth and properly care for those who are coming into the churches. New villages are asking for teachers; many new chapels have been opened, the cost being almost wholly provided by the people. It is the harvest time; the fruit of long years and many prayers is ripening beyond our highest hopes. Such a transformation as this puts utterly to silence every suggestion that missions are a failure, and fills every Christian heart with grateful joy. The call of the mission for reinforcements and larger supplies should meet a prompt and generous response.

THE NORTH CHINA MISSION.

In the North China field, where at least twenty million souls are directly dependent on the Board for the gospel, a great mission, ably manned and wisely administered, is dealing with one of the supreme missionary problems of the times. Evangelistic labors cover the whole field and employ the energies of many native preachers, in addition to the missionaries directly in charge. The schools of the mission are carefully graded and wisely planted, and from the kindergarten to the college and theological seminary are centres of Christian influence and a great enlargement of the mission's permanent power. Seven medical missionaries, one at each station, use effectively this arm of the service, and, through the instruction given and the physical relief afforded, extend the Christian influence to scores of places otherwise unreached. Success has attended all this varied labor; 264 have been added to the churches, making the total number more than 2,000; there are 375 students in the higher schools of the mission, seventeen of them preparing for the ministry; and about 70,000 patients have been treated in hospitals and dispensaries.

The native pastorate is growing in numbers and power, and proving itself an invaluable auxiliary. The college draws its students from all parts of the mission, gives a thorough Christian training to its pupils, and this year graduated its first class of six well-educated men. The mission bears its full share in the translation of the Bible and in the preparation of text-books for mission schools. Steadily the work deepens its hold, widens its reach, and multiplies its fruits, and conspires with similar work in other hands to turn the thoughts and heart and life of China toward Jesus Christ and his kingdom of truth.

TURKEY.

Our missions in Turkey have enjoyed a year of comparative quiet. Affairs in Crete and Greece have drawn the attention of the government away from Asia, and the outbreaks in Van, Tocat, and Constantinople have been far more strictly controlled than were those of the previous year. The results of those massacres, robberies, and outrages have remained to fill the land with suffering and poverty and dread; and but for the charities of Christendom, scarcely a remnant of the stricken people could have survived. The missionaries in Constantinople, in the summer of 1896, formed a plan for the rescue and training of the great numbers of orphans that wandered homeless and helpless in the land; and the gifts of many people in many lands have made it possible to gather hundreds and thousands of these hapless ones into comfortable homes, under Christian instruction and supervision, and so to save them for the church

and for their own people. There is, perhaps, no single feature of missionary work in Turkey at the present time that makes so resistless an appeal to the benevolence and sympathy of Christendom, that yields so large immediate returns, or that promises so great things for the future. It has awakened some ecclesiastical jealousy among the Armenian clergy, and some opposition on the part of the government, but casts a pleasing light upon a scene otherwise most dark and pathetic.

THE WESTERN TURKEY MISSION.

For the first time in three years the Western Turkey Mission held a mission meeting and reviewed together the past and planned for the future. The meeting of those who had lived through the days of terror and been eyewitnesses of the scenes of blood, who had, so to speak, the smell of fire upon their garments, was most impressive; not unlike the Council of Nicæa, where many gathered who had lived through the persecutions of Diocletian, and bore on their persons the marks of that fury. The story of the year, from each of the seven stations, is full of encouragement and cheer. The gospel has a larger hearing and a heartier welcome than for many years; in many places Gregorians sit with Protestants in public worship, join with them in prayer, study with them the Bible lessons, and are learning to share their faith. In many instances, not in all, a common sorrow has obliterated lines of division, and has given a great impulse to the spiritual reformation of the old church.

The colleges at Constantinople and Marsovan have been well attended, and report a successful year; and this has been practically the case with all the higher mission schools. Touring, suspended for a time, has been resumed, to the great relief of the missionaries and the great joy of the people. The hostile attitude of the Turkish government remains unchanged; the questions at issue between our government and Turkey a year ago are still unsettled. The connection of the missionary work with the welfare of all the peoples embraced in the Ottoman empire is as close, and its service as fundamental, as it has ever been in the past. The Providence that called us to this field still bids us remain till the gospel has wrought its work, and peace and prosperity brood over the land and all who dwell therein.

THE CENTRAL TURKEY MISSION.

The Central Turkey Mission also met in annual meeting, the first time for several years, and enjoyed to the full the Christian fellowship of the occasion. The year has been marked by spiritual awakening in many places; great congregations, numbering 2,000 or 3,000, of Gregorians and Protestants combined, have gathered for worship at Aintab, Marsh, and Oorfa. Miss Shattuck has had a weekly prayer-meeting with Gregorian women, attended by more than 400. This mingling of the two branches of the Armenians does not necessarily constitute the end of the old-time jealousy, or the completion of the work. But for the time it is a hopeful condition, and calls for special missionary effort.

The higher schools of the mission have all been maintained with usual success and with nearly the usual numbers. It is a marvel how the supply of students is maintained under conditions that we might think would compel the closing of the schools. Orphanages are established at almost every station, and add greatly to the cares of the missionaries, but also to the interest of their work. Swiss and French, English and German friends share with Americans in the support of these homes, and to some extent in their supervision.

The record of the year is less thrilling than that of a year ago; the high tension of those heroic days is somewhat relaxed; but it deals with the same great problems; it reveals an unparalleled opportunity, conjoined with an immeasurable need. The providence of God points but one way, and that right onward until Christ is Lord in all the land.

Thus runs, in brief, the story of the work which the Board is carrying on among the unevangelized in twenty mission fields that belt the globe. In 1,227 centres 543 missionaries, men and women, assisted by a force of 2,956 native preachers, teachers, and other helpers, are preaching the gospel in twenty-seven different languages, and directing a great evangelistic, educational, and medical enterprise. In 470 churches there is gathered a total membership of 44,606, of whom 3,919 have made confession of their faith this year. In seventeen theological schools 179 students are in direct preparation for the work of the ministry. In 118 colleges and high schools 6,991 picked youths of both sexes are in training, under the most favorable conditions, for a share in the work, and 43,221 pupils are under Christian instruction in 1,049 common schools. The medical work, invaluable in its direct and indirect influence and constantly enlarging, reaches more than 200,000, while a steadily increasing volume of Christian literature broadens the sphere of influence and enhances the power of the gospel.

“ Out of the shadows of night
The world rolls into light;
It is daybreak everywhere.”

GENERAL SUMMARY, 1896.

Missions.

Number of Missions	20
Number of Stations	101
Number of Out-Stations	1,126
Places for stated preaching	1,501
Average congregations	63,264

Laborers Employed.

Number of ordained Missionaries (15 being Physicians)	174
Number of Male Physicians not ordained (besides 10 women)	14
Number of other Male Assistants	4
Number of Women (10 of them Physicians) (wives 176, unmarried 175)	351
Whole number of laborers sent from this country	543
Number of Native Pastors	234
Number of Native Preachers and Catechists	546
Number of Native School Teachers	1,651
Number of other Native Laborers	525
Total of Native Laborers	2,956
Total of American and Native Laborers	3,499

The Churches.

Number of Churches	470
Number of Church Members	44,606
Added during the year	3,919
Whole number from the first, as nearly as can be learned	138,790

Educational Department.

Number of Theological Seminaries and Station Classes	17
Pupils in the above	179
Colleges and High Schools for Males	54
Number of Pupils in the above	3,388
Number of Boarding Schools for Girls	61
Number of Pupils in Boarding Schools for Girls	3,603
Number of Common Schools	1,049
Number of Pupils in Common Schools	43,221
Whole Number under instruction	54,615
Native Contributions, so far as reported	\$113,039

NOTE. — Owing to incomplete returns from the missions in Western and Eastern Turkey the items from those missions in reference to churches and native agencies are taken from previous reports.

SUMMARY OF THE REPORT OF THE TREASURER OF
THE A. B. C. F. M. FOR THE YEAR ENDING
AUGUST 31, 1897.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$12,541.28
Mission to East Central Africa	8,226.43
Zulu Mission	25,539.87
Mission to European Turkey	35,732.64
Mission to Western Turkey	110,715.68
Mission to Central Turkey	22,861.21
Mission to Eastern Turkey	47,446.30
Marathi Mission	54,470.83
Madura Mission	53,197.35
Ceylon Mission	10,176.48
Foochow Mission	25,235.17
South China Mission	5,923.03
North China Mission	56,378.93
Shansi Mission	9,221.85
Mission to Japan	71,531.71
Sandwich Islands	6,075.00
Micronesian Mission	38,734.64
Mission to Mexico	15,583.96
Mission to Spain	15,565.08
Mission to Austria	11,141.87
	\$636,299.31

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	15,378.92
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		\$11,352.79
Less amount received from subscribers	\$3,900.27	
and for advertisements	1,162.50	5,062.77
		\$6,290.02
All other publications	\$3,739.70	
Less amount received from sales	60.72	3,678.98
		9,969.00

Cost of Administration.

Department of Correspondence	\$12,928.21
Treasurer's Department	6,277.74
New York City	1,863.20
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	5,697.82
	26,766.97
Total	\$688,414.20

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$471,108.21
Legacies, as acknowledged in the <i>Missionary Herald</i>	118,986.17

From the Legacy of Asa Otis	\$37,612.46
From Income of Legacy of Asa Otis	1,332.50
Legacy of Samuel W. Swett	3,498.04
Interest on General Permanent Fund	10,243.69
	<hr/>
	\$642,781.07
Balance at credit of the Board August 31, 1896	502.63
Balance for which the Board is in debt August 31, 1897	45,130.50
	<hr/>
	\$688,414.20

BEQUEST OF MRS. C. L. A. TANK, OF FORT HOWARD, WIS.
By JAMES W. PORTER, Trustee.

Balance of the bequest August 31, 1896	\$25,925.00
<i>Expenditures during the year, as follows:</i>	
For North China College plant	\$7,364.00
For Buildings at Pang-Chuang	2,500.00
	<hr/>
	9,864.00
Balance now at the credit of the Bequest	\$16,061.00

LEGACY OF ASA OTIS, NEW LONDON, CONN.

Balance in hand August 31, 1896	\$16,229.96
Received for Premiums	21,382.50
Received for Dividends and Interest	1,332.50
	<hr/>
	\$38,944.96
Expended for the Missions	\$38,944.96

LEGACY OF SAMUEL W. SWETT, BOSTON.

Balance in hand August 31, 1896	\$2,189.61
Received during the year	5,348.62
	<hr/>
	\$7,538.23
Depreciation in securities received from the Executors	\$4,040.19
Acknowledged in receipts of the Board	3,498.04
	<hr/>
	\$7,538.23

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The amount of this Fund September 1, 1896, was	\$239,734.22
Added during the year	1,000.00
	<hr/>
	\$240,734.22

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers, September 1, 1896, was	\$59,808.00
Added during the year	400.00
	<hr/>
	\$60,208.00
The income of this Fund, applied to salaries, was	\$3,323.06

WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to	\$30,859.38
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to	\$25,000.00
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund amounts as last year to	\$32,327.62
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HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	\$5,000.00
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MISSION SCHOLARSHIPS.

This Fund amounts as last year to	\$9,215.14
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C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	\$3,000.00
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EUPHRATES COLLEGE FEMALE TEACHERS FUND.

This Fund amounts as last year to	\$2,500.00
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to	\$2,000.00
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MARASH THEOLOGICAL SEMINARY FUND.

This Fund amounts as last year to	\$1,800.00
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts as last year to	\$10,000.00
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JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund amounts as last year to	\$7,552.69
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BLANK MEMORIAL FUND.

This Fund, for scholarships in Anatolia College, is	\$2,000.00
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ATTERBURY FUND.

This Fund amounts as last year to	\$4,750.00
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NORTH CHINA COLLEGE ENDOWMENT.

This Fund, from the Tank bequest, amounts to	\$10,000.00
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WILLIAMS HOSPITAL ENDOWMENT.

This Fund, from the Tank bequest, amounts to	\$3,000.00
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C. F. GATES—MARDIN HIGH SCHOOL SCHOLARSHIP.

This Fund, September 1, 1896, was	\$541.39
Added during the year	618.71
	<hr/>
	\$1,160.10

PEARSON DORMITORY FUND.

This Fund from Constantinople for building purposes	\$5,000.00
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KHOYLOO AID SOCIETY.

This Fund for educational purposes in Khooyloo, Eastern Turkey	\$1,316.44
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SECOND CHURCH, AINTAB.

This Fund for building church in Aintab	\$3,063.36
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PAPAZIAN SCHOOL, AINTAB.

This Fund for establishing school at Aintab	\$1,335.67
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FRANK H. WIGGIN, *Treasurer.*

THE SUCCESS OF CHRISTIAN MISSIONS.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at New Haven, Conn., October 13, 1807.]

TWO causes tend at the present time to diminish missionary zeal and to discourage missionary effort. A hostile criticism disparages the necessity of foreign missionary work and the wisdom and success with which it is conducted. Untoward events in the foreign field threaten the prosperity, if not the continued effectiveness, of the work where it has been already begun. At the same time the serious and protracted business depression has seemed to throw an embargo upon all Christian enterprises, as well as upon regular business movements. Each of these causes has exerted its injurious influence, and both combined create a situation that deserves careful consideration. These are by no means the only aspects of the foreign missionary movement of the day. They are not even the most important ones. The deepening interest in the foreign missionary cause among the churches, the wider dissemination of intelligence concerning it, the gathering in such a peculiar degree of the interest of the young people in our land upon this great enterprise, and the manifest blessing of God upon the work itself are, one and all, most cheering signs of the times and may well relieve every mind from despondency or doubt. At the same time the causes for discouragement above referred to are of enough importance in themselves, and have so much influence within the church as well as without, as to make it wise to give them careful examination, and if possible to avert their force. The proposition to which the discussion which follows will be directed may be stated in these terms: The argument for foreign missions and their claims upon the generous support of Christian people remain unchanged, notwithstanding hostile criticism that seeks to prove them needless, and disturbances upon the foreign field that seem to render them useless, and hard times which may be thought to render their due support impossible.

I. The times are rife with a hostile criticism of Christian missions, and with a subtle scepticism in regard to them which is its natural consequence. No one can have failed to mark a somewhat sudden and vigorous revival within these past few years of those attacks upon Christianity itself and upon its aggressive mission in the earth which in one form or another have attended its history from the earliest days. While criticism assumes many a form, and addresses itself to many a different feature of this great enterprise, we shall discover that four main lines include substantially all. Questions are raised as to the nature and the need of foreign missions; or the character and capacity of the agents in this enterprise are impugned; or the methods employed are declared to be ill-advised and ineffective; or, finally, the work itself is pronounced substantially a failure.

1. The first criticism assails the nature of foreign missionary work and its necessity. The attempt to turn all the nations of the earth to the knowledge and faith of Jesus Christ is declared to be an absurdity. Christianity has been of service to the nations of Europe and America in past centuries; it may still have an office for good in the countries where it is established. But India and China and Japan have their own religions, under which they have thriven for centuries and millenniums, under which they may still thrive; and the attempt to impose upon these people of hoary antiquity and striking civilization the faith and religion of the Western world is an impertinence, and betrays narrowness of view and unwarranted egotism. What have we of the Western world, whose civilization is of but recent date and still marked by so many imperfections. — what have we to do with imposing our faith and type of civilization upon a

people like the Hindus or the Chinese, full of years and full of wisdom and full of a prosperity of their own before America was discovered or European history had begun its course? Why should we of the West expect that the Japanese, a people so alert, ingenious, courteous, our superiors in many a way, will ever accept our faith in place of their own? The point of the objection is apparent. Christianity is not meant for all men. The nations have each their own religion under which they thrive best, and they should be left undisturbed.

To this objection the fundamental answer is obvious. It is a distinct and open denial of the truth of our Lord's statements and of the authority of his command. He has said to his Church, "Go ye into all the world and preach the gospel to every creature"; and these objectors declare the command absurd. Our Saviour has said, "And I, if I be lifted up, will draw all men unto me"; but the critics declare that this is a wild and hopeless scheme. The presumption and impiety of such an objection at once rob it of all force, at least to every loyal disciple of Christ.

But it is as contrary to facts as it is to our Saviour's word. The sin and ruin and despair that were in the world when our Saviour came, which gave way to a celestial peace and righteousness wherever his gospel was preached, still remain and brood over the nations and call for a divine Redeemer. Hinduism, Buddhism, and Confucianism have been on trial for centuries and have all been found wanting. The superstition and stagnation that prevail where they alone are found are at once their natural fruit and their swift condemnation. India needs the gospel as much as Egypt ever did; China is as hopeless without it as was the empire of the Cæsars; Japan's future depends on the grace of Christ as absolutely as did England's when Augustine first visited her shores.

But, in the next place, if this objection be valid, Christian history is a riddle. Why did the classic paganism of Rome pale and vanish before the Christian faith? How did it come to pass that Woden and Thor gave place to Jesus Christ in every European State? This is the dominant fact of history from the reign of Augustus Cæsar to the great Reformation. And wherever the gospel went it wrought the exaltation of individual character, the renovation of social and intellectual life, the strength and greatness of the nations. Its path was the path of progress and civilization and man's noblest life. And that which took place in Rome is going on to-day in India and China and Japan; the story of Europe in the Middle Ages is repeating itself in Africa and among the islands of the sea. These are the common places of historical study and of the news of the day. And in the light of these facts the criticism falls to the ground.

The objection is as old as Celsus in the third century, and is as futile now as then. For Celsus was answered long ago, not so much by the arguments of Origen and others who wrote against him, as by the march of events. The faith which he defended has vanished from the earth; the faith that he assailed has won its way and triumphed, and is in possession of the leading powers of the world.

2. The second criticism touches the character and capacity of the missionaries. They are an inferior class, narrow-minded, unequal to their task, seriously deficient in foresight, in sympathy, and in power. Now to most of us such criticism is of no weight, because we know them personally. They are our brothers, our sisters; they went out from our homes and from our churches; they sat beside us in the classroom, our peers, and they have gone on from that day of promise to this, with enlarging faculties and widening influence. We have met them as they have come back from their fields of labor, have looked into their faces, and heard their words, and no man can persuade us that as a body they are not worthy of the love and admiration which we give them.

But there is another proof not so personal, which amply clears them from the defects which are laid to their charge. The deeds which they have wrought are the proof of

their substantial wisdom and power. Go back a hundred years to the beginning of our modern missionary epoch. Note the condition of the heathen world, lying in darkness, without the Word of God, with no institutions in their midst tending to uplift and purify, full of superstition and ignorance and the manifold evils that follow in their train. Then move forward through the decades that cover the intervening period, and mark how, little by little, that darkness is penetrated, that world of heathenism discovered, its peoples brought to view, its languages mastered, the Bible translated into those languages, converts gathered, one by one, into churches, the Christian family life developed, schools organized for the instruction of the young, and a Christian literature prepared for their enlightenment. Then come to the striking facts which greet us on the mission field to-day; 13,000 Protestant missionaries in foreign lands, 60,000 native preachers and teachers standing by their side and multiplying their influence, a million and a quarter of communicants in mission churches, nearly five million adherents associated with them, the Bible speaking the wonderful works of God in more than 400 different languages and dialects, whole nations and peoples Christianized within the period of which we speak, and standing to-day in the light and beauty of a Christian civilization. These are facts which no man can deny or overlook, which speak with an eloquence that none can resist, and they declare that the human agencies at work are fitted for the high task to which they have been set, and, under God, are equal to the vast endeavor that lies before them. We challenge their accusers to point out an equal number of men in any other enterprise who have showed greater power or wrought a greater work or shed a nobler lustre upon their land and times. Listen to the testimony of Lord Lawrence, Lord Napier, Sir Bartle Frere, in respect to what missionaries have wrought in India. Hear Colonel Denby, United States Minister to China, saying, "Believe nobody when he sneers at the missionaries. The man is simply not posted on the work." Read in the Smithsonian Contributions to Knowledge this tribute, "There is no class of men upon the earth, whether considered as scholars, as philanthropists, or as gentlemen, who have earned for themselves a more distinguished reputation." See that most striking article by Stanley entitled "Twenty-five Years' Progress in Equatorial Africa," in the last (October) number of the *Atlantic Monthly*, in which he pays such splendid tribute to Christian missions as the prime civilizing influence in that vast region. Hear this unbiased witness speak: "The story of the Uganda missionary enterprise is an epic poem. I know of few secular enterprises, military or otherwise, deserving of greater praise."

But to be more specific. Events have taken place in the Turkish empire within the last two years, known to the world and read of all men. These events have set the missionary body in that land above all such accusations. Heroes and heroines these men and women have proved themselves to be in the face of danger, in the midst of death. Barnum and Gates weaklings; Fuller and Lee incompetent; Miss Shattuck and Miss Kimball failures! In the fierce light that has beaten upon the lives and deeds of these and their associates these two years past, and has revealed them to an admiring world, strong and capable, "limbed like the old heroic breeds,"—how insolent the charge, how vain the accusation!

But there is another answer. Foreign missions did not begin with William Carey and Adoniram Judson. They have been in the earth since our Lord ascended into the heavens, and when missionaries are assailed the challenge reaches back and touches men like Anscar, the apostle of the North; Boniface, the apostle of Germany; Augustine, the apostle of England; Patrick, the apostle of Ireland. Nay, it reaches the great missionary of the New Testament, whose labors filled the Roman world with churches and confessors, and whose thoughts have shaped all later history. An attack that touches these names of immortal glory falls by its own weight.

3. Again it is urged that missionary methods are very imperfect, and often defeat the

very end they have in view. We undertake no indiscriminate defence either of missionaries or of missionary methods. The men and women who administer this enterprise are human, liable to mistake, with such frailties as we all possess. But this is nothing peculiar to the missionary cause. Every great enterprise of the world has been taken up and carried forward by men and women full of imperfections; mistakes have marked the development of great States and the enterprises which have commanded the world's admiration. New England was planted by fallible men; many are the particular mistakes we can point out. But on the whole the Colonial fathers deserve all the honor they enjoy as master builders of the State; the success that attended their efforts makes all hostile criticism vain. Prof. W. M. Ramsay, of Aberdeen University, who has spent twelve years in archæological study in the country, speaks of "the great educational organization which the American missionaries have built up in Turkey with admirable foresight and skill," and adds: "Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as most beneficent, influence in causing the movement toward civilization which has been perceptible among all the peoples of Turkey."

But it is said, why do not our missionaries when they go to a foreign land seek to become acquainted with the people and form friendly relations with them? Why do they not study their language and literature, their history and institutions, and put themselves as far as possible *en rapport* with those whose favor they would win? No man in any degree familiar with the missionary work of the day could possibly raise such inquiries. This is precisely what our missionaries are doing, and have been doing from the first. There are no students of the faiths and institutions and history and literature of the great peoples of the East that are superior in their spirit or in their success to the missionaries in these lands. Hear the testimony of Sir Augustus Rivers-Thompson, a Lieutenant-Governor of Bengal: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country, and the true saviors of the empire." But it is asked again, "Why should we impose upon an unwilling people the outworn creeds of the West?" Why, indeed? Who has done it and where has it been done? Surely they who speak thus are not habitual readers of missionary letters or of missionary literature. The course that is actually pursued by the Protestant missionary body to-day is as utterly opposed to this as could well be conceived. The clear presentation of the truth of the gospel, with appeal to mind and heart to win the assent of all who hear,—this is the method of missionary preaching and teaching everywhere. And it is supremely successful. If mistaken methods and ill-judged plans, in the hands of weaklings and incompetents, can achieve the results that mark with a blaze of glory the path of the Christian Church from the days of Paul and John to this day of grace, it is evident that to them belongs the honor that we accord to success. Compared with the achievements of Christian missions, issuing to-day in the unquestioned supremacy of the Christian powers of the earth and of the civilization which they nourish, the conquests of an Alexander, a Cæsar, or a Napoleon dwindle into actual insignificance. When any man, who knows what missionaries have done and how they have done it, can point to any spot on the habitable globe where by different methods better results have been accomplished, it will be time for him to object to those methods and for us to hear what he has to say.

4. But this brings us to the last objection, which accuses the foreign missionary movement of failure. Men visit India and come back to us and tell us that the missionary effort there has yielded no perceptible results. The same story comes to us from those who have visited China; they find no Christians to speak of and no perceptible influence of Christianity upon the national life. An editorial writer in one of

the leading metropolitan dailies, after dwelling on the cost of missions in money and time and men, raises the inquiry, what people, or tribe, or island has ever been known to change its faith because of such efforts? One is in doubt which most to admire, the effrontery or the ignorance of such an inquiry. The writer either is not familiar with history and the news of the day, or he presumes on the ignorance of his readers. Did he ever hear the story of Tahiti, of the New Hebrides, of New Zealand, and of so many other groups in the Pacific Ocean? Does he now know the story of Madagascar in this century? Did he never read the mediæval history of Europe?

In 1819 a little band of missionaries were sent by the Board from Park Street Church to the Sandwich Islands. The people to whom they went were barbarian and pagan, sunk in corruption, on the swift road to utter extinction. To-day the Hawaiian Republic sits with acknowledged right among the Christian nations of the earth, with Christian homes and churches and schools and a Christian literature, bearing her approved part in the evangelization of other islands of the Pacific. The result is due, under God, to nothing else than to the labors of that first band of missionaries and of those who followed them. Sixty years ago the Fiji Islands were the abode of a pagan people, barbarian and cannibal. The mariner prayed that he might be saved from landing on their inhospitable shores. To-day they are a Christian people, with churches and schools and a Christian literature, as highly regarded and as faithfully used as in the most favored Christian lands of the earth. Here, too, is a transformation which is to be explained only by the labors of the faithful Wesleyan missionaries who, under God, have wrought the change.

A conference of the missionaries of all the Boards at work in China was held in 1877, and careful statistics of the results then attained were gathered. It appears that the number of communicants was at that time about 12,000. In 1890, thirteen years later, a second conference of these workers was convened, and the statistics that were gathered showed more than 37,000 communicants. In other words, the Christian communicants had more than trebled within the thirteen years, and this in China. This is not the conversion of the nation, but it is a movement in that direction so striking in its character as to insure the final result.

The survey might be extended to every land visited by the Christian missionary during the century that is now near its close. Everywhere we see hopeful indications, cheering evidences of finished work in some places, work in the full tide of ripening, success in others, the tender shoot that promises the ripened grain, and the harvest at length in rich measure. It is only those who refuse to see that can declare the missionary work in this century a failure. When the circumstances are all considered we may say, without fear of challenge, that the work of the Christian missionary in the nineteenth century has been attended with more marked success and evidence of the divine favor than any similar work since the apostolic days.

But there is a further and decisive answer. There can be no question that Christian nations are in the ascendant in the world's affairs to-day, that the learning, the literature, the commerce, the arts, the great industries, the political power of the times are in their hands, and that it rests with them to shape the future of mankind. This position in the world's affairs was held by Rome at the beginning of the Christian era. The civilized world then was pagan; to-day it is Christian. And this tremendous revolution is supremely the result of Christian missions. Compared with this there is no record in human annals that does not pale into insignificance. Rome's greatness was majestic and has left a profound impression on the world, but it did not equal this; in truth, it was but the prologue to this swelling theme.

II. We next consider those untoward events in the foreign field which seem to threaten the prosperity if not the continuance of missionary work. The scourge of famine and pestilence sweeps over India and seems to lay an embargo upon missionary

effort along with all other forms of activity. War breaks out between China and Japan, and for a time the missions in both empires seem imperiled. Spain sets up her jurisdiction in the Caroline Islands, and the Christian institutions upon Ponape seem to vanish from sight. The Turkish empire lets loose the storm of massacre and robbery and outrage till it sweeps from city to city and province to province, and leaves in its wake a pitiful scene of want and woe and dread, and the missionary work seems paralyzed. And in view of these things the question is raised, must we not abandon the fields so visited, must we not give way before these tremendous obstacles?

The answer to such inquiries is to be drawn in part from a closer observation of the very scenes which, at first view, suggest disorder, and in part from a wider view of the course of Christian history. If obstacles and opposition reaching even to violence and bloodshed were a sufficient reason for the abandonment of Christian work, how many times in the course of these eighteen centuries would the life of the Church have been suspended and its voice silenced? Beneath the blows that fell upon the infant Church from the Roman Imperial power, what hope that the true faith could ever survive, make progress, and seize upon the very throne from whence these blows were rained? And yet this we know to have been the dominant fact of Christian history up to the days of Constantine and Athanasius. How many times were the Christian settlements among the English and Germans and Scandinavians uprooted and laid in ruins? And had such disasters sufficed to quench the life of the Church, how could the Christianization of Europe ever have been effected? And yet we know that steadily, generation by generation and century by century, the light spread, the Church grew, monasteries flourished, bishoprics were founded, and the springs of social and literary and national life throughout all Europe were fed from the bosom of the Church. When the Papacy, with its hierarchical system and its crystallization of Christian dogma, had laid all Europe under the spell of its supremacy and had well-nigh crushed the life out of Latin Christendom, there were many who said that the end had come and that the Christian Church must disappear. And yet we know the story of the sixteenth century; the brave words and braver deeds of Luther and Calvin and Knox and many another of the Protestant host; and in place of the death and destruction that many apprehended there came an uprising of new and nobler life, the stir of which and the fruit of which are yet in all the earth. Thus it is shown continuously that the power that is in the Church is superior to the power that is in the world, that seeming disaster has over it no real power. It survives the fury of fire, of wild beasts, of sword, and all that human power and malice can bring against it, and moves along a path of perpetual victory.

If now we turn from this wider view and look upon the mission fields of to-day with a more careful eye, we shall find that the scenes of the earlier centuries are repeating themselves in many a land to-day. The sword of the Turk is not sharper than that of Rome, the martyrs of Asia Minor are not more numerous than those who were faithful to death in Rome and Carthage, in Antioch and Alexandria. Chinese mobs and massacres are not a more serious obstacle than the outbreaks which Augustine and Boniface and Anscar faced and overcame. As matter of fact the missionary work in its essential features is in a more hopeful condition to-day in Turkey, in China, in India, in Africa, in the Pacific islands than it has been at any time before. The cry that rose to many lips, when the bloody scenes of two years since were enacted, that the evangelical cause was destroyed, that our missions in Turkey were a failure, is shown to have been the cry of fear and not of faith. It was not destruction and final overthrow; it was chastisement heavy and sore; it was distress deep and bitter; but it was the prelude, not of death, but of far more glorious life and power. So Decius and Diocletian wreaked their fury upon the early Church, and martyr blood flowed in every city of the vast empire. But their fury was short-lived and vain. The Church

arose from the encounter wounded and bleeding at every pore, but unsubdued and victorious. This is not the first time that the kings of the earth have boasted themselves, and the people have imagined a vain thing. And we should not forget the thrilling words of Scripture: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Well may we wait till we see the end: "Then shall He speak unto them in his wrath, and vex them in his sore displeasure."

But we need press the inquiry no further. Enough has been said to show that against this foreign missionary work no objection can be urged that is not equally valid against Christianity itself; that no insuperable obstacle can be raised in its path. The Lord has built his Church upon a rock, "and the gates of hell shall not prevail against her."

"The eternal years of God are hers."

The question is, not whether this cause is to triumph, but what part we are to have in its victory. It needs no superior insight, but the single eye of candor to discern that the power which once transfigured the pagan empire of the Cæsars and laid the spell of the gospel on the rising nations of Europe, the power which for eighteen centuries has trod one uniform path of progress and increasing sway over the forces of the human mind and of human life, is to-day making resistless inroads upon all the great nations and peoples of the East, and is advancing with every wheeling year to universal supremacy on the earth. Dangers, seeming defeats, temporary disasters do not daunt it or stay its course. Like the tide, which obeys a heavenly impulse and steadily advances on the shore until it whelms beneath its waters every rock and headland that lies within its path, this onward movement of the kingdom of Christ pauses not, rests not, knows no impossibilities, and feels no check. They who resist it must yield or be overthrown. They who move with it march on to the conquest of the earth and to the ceaseless joys of heaven!

A SPECIAL BUSINESS PAPER FROM THE PRUDENTIAL COMMITTEE.

[Presented by Hon. J. M. W. Hall at the Annual Meeting of the American Board, at New Haven, October 13, 1897.]

THE present condition of affairs of the American Board is in some respects similar to that which has existed several times in past years. In other respects it is without a parallel; and to those who have had occasion to be brought in close contact with the work and workers it seems as if we were approaching more nearly a serious crisis than ever before.

Two facts are prominent. One, that in several missions of the Board (notably Turkey, China, and Africa) the work never before promised such large and satisfactory results. The demand for immediate reënforcement and extension of some of these missions is unprecedented. Through the terrible baptism of fire and blood the martyr spirit in Turkey cries for harvest workers as never before. Several of the missionaries there have broken down in health simply because of overwork, with no prospect of relief.

The other fact is that over against this pressing demand and unusual opportunity are the apathy and uncertain support of too many of the churches of our denomination in this land whom this Board represents, one result of which is a deficit in the treasury this year of over \$45,000 (\$45,130.50). It was reasonably expected by the Prudential Committee and officers of the Board that with the large debt of two years ago (canceled a year later), with missionaries' salaries reduced generally ten per cent and the work in mission fields cut down thirty to forty per cent, with no funds to send out new

missionaries or increase the number of native helpers, the churches would at least respond to and maintain the reduced basis of expenditure, until more prosperous times or greater interest in the work would bring larger gifts to the Treasury and the work could be renewed where it had been dropped. In this we have been greatly disappointed. Not only have the gifts to the Board been inadequate to maintain the reduced work, but the continued lessening of receipts makes a further reduction of appropriations for 1898 imperative if this diminished support is to continue.

It is more a question of *fact* than *faith* that we meet, for it must be borne in mind that by carefully prepared statistics, gathered from the different treasurers of fourteen active missionary denominations in this country, the decade from 1880 to 1890 "greatly outstripped its predecessors in absolute contributions to mission objects." The business depression that followed the Baring failure six years since, with the financial panics of 1893 and 1896, seriously affected contributions; and yet the gifts to missions in 1895 were \$12,000,000, or only \$2,000,000 less than the high-water mark of giving which was, in 1890, \$14,000,000, and of these fourteen active missionary denominations that gave this amount the Congregationalists stand *at the head of the average Missionary Contributions for each \$100 of church property, and for each church member, for the years 1885 to 1894.*¹

The per-capita contribution for missions, which in 1860 was 7.9 cents for each man, woman, and child in the United States, had risen to 15.3 cents in 1880, 22.2 cents in 1890, and was about 20 cents in 1896. These statistics do not indicate lack of missionary giving, but they do show that the gifts are scattered in so many different directions and for such a multitude of objects that the Foreign and Home Societies, especially intrusted to our denominational care, are like the Grecian widows of apostolic times, "neglected in the distribution," and it might be wise to follow the apostles' example and appoint "seven men full of faith and the Holy Ghost" who should give special attention to this matter. What we need is more denominational loyalty to those societies founded, fostered, and developed under our care, and which we are in Christian honor bound to sustain.

It is from this standpoint we must look at the position of affairs and decide what is best to be done, not only for 1898, but for the future of our foreign missionary work. We should determine the best methods to secure a definite and assured income sufficient to properly maintain the work. To say that the present financial condition is not exceptional, or that nearly all the great missionary societies of our own and other denominations are in equally bad or worse condition, does not relieve the situation or make clearer the path of the future for us. We may gain a feeble increase of comfort by the knowledge that others are in the same fog as we are. It is not comfort in the fog, but a way out of it that we need.

As wise men to whom is intrusted as sacred a charge as ever was given to men, we must look at the matter as it is, without fear or favor, and with a willingness and determination to adopt measures which will meet the condition of things we face. It may be that radical changes in the management of our foreign mission work should be adopted; that long-cherished plans or carefully nursed work should be abandoned or transferred to other fields or other denominations; that some missions should be speedily graduated from the financial care of the Board. May there not be a danger at the present time that we shall cling to traditions and be swayed by sentiment and temporary enthusiasm, and blindly believe that somehow it will come out all right, as it has before? Any corporation eighty-seven years old has a devotion to old traditions and customs hard to abandon or modify. We venerate and appreciate them for all that has been accomplished through them, but they should not be worshiped or necessarily be a guideboard in changed conditions and demands of our work.

¹ See *Outlook*, July 3, 1897, page 586.

In Harvard Square, Cambridge, is an old stone on which is inscribed, "To Boston 8 miles — 1734." That was by the old road. It is the same distance to-day over *that* road, but it is only three miles to Boston over Harvard Bridge or West Boston Bridge. One way is venerable and traditional; the other is the modern and far more expeditious way. Both are good roads; you would reach Boston either way.

May it not be a reasonable interpretation of the present condition of affairs that it is a Providential leading that there should be a readjustment of the policy and work of the Board? A somewhat careful examination of the general work of the Board and its present financial condition and prospects suggests several points for consideration, as to some of which there cannot be any serious difference of opinion. It will be wise to consider our points of agreement, and thus find, perhaps, a clearer way to deal with the problems that so greatly perplex us. On the following we shall, without much doubt, agree:—

1. The command given on the Mount of Ascension by the great Head of the Church is not withdrawn, and the Foreign Mission work of the Christian Church is not yet complete. If this is so, *our* denomination has its share of this work yet to do.

2. The Foreign Mission work has not been transferred to home fields, as some claim, because of the large numbers of foreigners who have come here to find temporary or permanent homes. If an increase in gifts to the Home Mission work counterbalanced the decrease in donations and legacies to Foreign Missions, this argument, as an excuse or reason for reduced contributions to the American Board, might have some force. But as the Home Missionary Societies are also heavily burdened with debt, the inevitable conclusion is that there is not only a lack of interest in and support of Foreign Missions, but an equal lack of thought of Home Missions in the branches particularly under the care of our denomination.

Furthermore this large inflow of population from foreign lands *comes not from those countries where the great work of the American Board has been or is carried on.* The proportion of immigrants coming to these shores from Africa, Japan, India, Turkey, and the Pacific Islands is so insignificant that all combined are hardly a factor in our great Home Missionary problem in this land. Out of 343,267 immigrants who came to our country for the fiscal year ending June 30, 1896 (the last published report of the Bureau of Immigration), only two per cent (or 6,977) were from those lands (excluding Papal Lands in Europe) where the American Board is doing its work. The Chinese exclusion bill has settled for a generation, probably, any needed consideration of that race in connection with the Home Missionary work beyond what is already being done. But it has greatly increased our responsibility in connection with the foreign work to see that missions are extended in China. The day is coming when this country must reckon with that empire for our unreasonable and unjust treatment of and discrimination against that nation. And what better solution or preventive of serious international disputes can there be than the work of the Christian missionary? As lovers of our country, as men and women actuated by the principles of our divine Master, we are under obligation, not only to maintain existing work, but largely to increase the scope of operations in China. Li Hung Chang's recent tribute to Christian missionaries was not the compliment of a diplomat so much as the testimony of a keen observer and judge of national progress and its causes.

Whether it may not be wise to transfer our missions in Papal Lands *in Europe* to the United States is a question that should be carefully considered. It has never been discussed by the Prudential Committee, but has sometimes been incidentally raised. It is possible that this branch of the work of Foreign Missions in Papal countries in Europe (not in Mexico) should become a part of Home Mission work because of the large inflow of immigrants from those countries, and it may be quite as important to evangelize them here as in their native land. The results of work in Papal Lands in

Europe as compared with similar work among the same nationalities in this country furnish a fairly reliable basis for determining what the policy of the Board for the future should be in this department, and they should be carefully studied.

3. Another fact is that in many places the mission cause is suffering to-day because the work has been reduced when it should have been increased. Such action is discouraging to native helpers especially, who interpret it as a lack of interest and belief in the work among Christians here. The influence upon these new converts can easily be understood. In these foreign fields the native helpers have given up their former employments and associations and have become a part of our missionary force. To be summarily dismissed because the mission has no funds to continue their meagre salaries is not only disheartening to them but seriously tests their faith. The average salary of native preachers and helpers in China is \$60 per year; in Turkey, a little over \$100 per year; in India, about \$50 per year; in the Pacific Isles, about \$40 per year. The native preachers and helpers have been reduced in numbers the last two years by 151. Shall these valuable auxiliaries be forced to abandon Christian mission work and return to their old associations and employments? It is a serious question. Its answer will determine to a great extent whether these missions shall be maintained or abandoned. *The hope of Foreign Missions is in the native pastors, teachers, and helpers.* To cut down this work is to cripple it; to cripple it is to ruin it eventually. When a mission is graduated from the Board it should be strong and active, not crippled and paralyzed.

4. One more fact on which we shall no doubt agree is that there is no lack of funds to properly maintain and extend our Foreign Mission work. The elegance and luxuries of our city and many of our suburban churches, and the cost of sustaining them, the comforts and increased expenditures in all that enter into our domestic life and social surroundings, the fact that wealth is accumulated in vastly larger amounts than ever before, are sufficient proofs that there is money enough. One of the best evidences that the churches will meet the call when the case is clearly laid before them is the quick and hearty response to personal letters sent to the friends of the Board recently, so that in less than three weeks the deficit which would have been this year \$85,000 was reduced to \$45,000. Apply this to all the church members of our denomination, and the financial problem will not perplex us in the future.

On these four points then there is little ground for disagreement:—

1. The continued demand for Foreign Mission work.
2. The Foreign Mission work has not been transferred to home fields.
3. The disastrous consequences of reducing or discouraging native pastors, teachers, and helpers, who must yet take the place of our missionaries.
4. There is money enough to sustain and enlarge the work.

One more important fact, we can secure plenty of new missionaries and native helpers, but there are no available funds to send them out or support them.

CAUSES OF THE LACK OF INTEREST AND SUPPORT.

We come now to consider some of the causes that have produced the present lack of interest among our churches and withholding of funds from our Foreign Mission work. It is very probable that there may be a difference of opinion as to these.

We are met at the outset with the startling fact that out of 5,554 Congregational churches in our land 2,046 of them gave *nothing* to Foreign Missions the last year. Many of these having a name to live are dead, and many more never have come up to the standard of those mission churches St. Paul planted, in which "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Sift the matter all we may and still we find hundreds of churches of our denomination which should help support the American Board, that are not giving one dollar to Foreign or Home Missions to-day. The churches supported by native converts in

many foreign fields are luminous examples of Christian generosity and self-sacrifice, and worthy of all imitation.

One of the prime doctrines that should be stamped indelibly on every new church as it is organized is the duty each year to do *something, however small*, for Christian missions. The growth of Congregationalism in our land should be determined rather by the increased number of churches that give to Foreign and Home Missions than by the increase in churches organized. But the fault is not altogether with the churches, for we cannot resist the conclusion, that a proper presentation of the case to these churches by those in charge of them would lead to a decided change. There are among our city churches some which give a mere pittance, out of their abundance, for missions; and which care so little for the great mission work of our denomination that they refuse even to listen to an appeal from the secretaries or representatives of the Home or Foreign Mission Boards. We cannot believe the fault *here* is with the churches altogether. What such churches need is leaders who believe that the world is lost without Christ, and that the special work of the Christian Church is to evangelize the world through its representative Mission Boards.

Another cause of the lack of interest and funds is the lack of information as to the mission fields. We give to what we are interested in. We cannot be interested in what we know little or nothing about. And the lack of missionary intelligence to-day among church members is one of the leading reasons for the decline of interest in Foreign Mission work.

The Woman's Boards have done and are doing through their auxiliaries a work of inestimable value to Foreign Missions in the care they have given to the instruction of the young in the literature of missions. This lack of information among church members as to mission work has come largely because of a failure to sustain the missionary concert. If we want an example of the effect of a zealous observance of the missionary concert, look at the Clarendon Street Baptist Church, Boston, Rev. A. J. Gordon, D.D., late pastor. By no means a wealthy church, but a church permeated through and through by an intense missionary spirit, a longing to save the world. Dr. Gordon's successor has not yet been found, but the tidal wave of that man's spirit still pervades every household in that parish, and that church is one of the largest givers to Foreign Missions in this country. Would that a similar spirit actuated all our ministry and churches!

We place as one of the chief reasons of the present financial condition of our Mission Boards *a lack of missionary intelligence and a decadence of the missionary spirit, as indicated by a failure to sustain or even think of the meeting of prayer and conference for missions*. What an impetus to the spiritual life of the church comes from the Week of Prayer! What results might come if all the churches of our denomination *once a month* observed one evening for prayer and conference for missions! Let an earnest appeal go out from this meeting of the American Board for a "new departure" in this respect.

It is possible that another cause of lack of interest in some quarters is the fact that the Prudential Committee have not carried out the desires of some rather overzealous friends of the Board that no reduction or retrenchment be made in the work. Every year when it is suggested that some curtailment of the work will be necessary unless larger gifts come to the treasury, a motion is put that the Prudential Committee be directed to make no retrenchment in the work, and amid applause and singing the "Doxology" it is carried. Now, brethren, this emotional method of dealing with definite and serious financial problems does not and will not appeal to the judgment of conservative men to whom the work is committed. If the work is to be continued to its full capacity, something more substantial than such resolutions must be provided; and we believe the churches and individuals contributing to this work will, by a large

majority, approve of this position. The work has already been reduced, but only because we were forced to do it. It has now reached the danger line. *The crisis of missions is plainly in view!*

One more reason which has in the minds of many thoughtful, observant persons, friends of the Board, operated to check enthusiasm and create a somewhat critical spirit, and so affect their interest in the work, is the serious problem that the Prudential Committee have been unable thus far satisfactorily to solve. How far is the Board warranted in continuing the support of well-established and long-continued missions? Several of our missions have been established for over seventy-five years. The question is a fair one. It involves some radical changes in the principles of the mission work as at present conducted by the Board. But it should be fairly considered. Your Committee recognize the force of the claim made by some of the most valued constituency of the Board, that if after sixty years and more of work in and support of a mission, during which at least two generations have been graduated from the schools, seminaries, and colleges of the Board, the mission is not capable then of taking care of itself, under such supervision as St. Paul gave in his mission tours, then there is something that needs careful revision and correction. It is a fair question, will the time *ever* come when the missions of the Board will become self-supporting and self-propagating? That certainly was the idea on which they were founded. It is what should be looked forward to as the logical and Scriptural result of well-established and properly conducted mission work.

In 1870 the coöperation of the Presbyterians and Congregationalists in the prosecution of Foreign Mission work ceased. In the Annual Survey of the Missions of the Board for that year, 1870, we read: "The number now in mission training schools and seminaries, looking forward to the work of the ministry, is nearly if not quite equal to that in theological seminaries belonging to the constituency of the Board at home. The object in these institutions is, primarily, to raise up able expounders of Bible truth and faithful pastors. Some time must be allowed to educate men who have all their lives been subject to the bondage of political and priestly power, to the wise conduct of their own ecclesiastical affairs. The results, however, thus far, have shown a practical good sense and an ability that would do honor to older bodies in this country, and *amply justify the missionaries in passing over to them, at the earliest practical moment, the entire responsibility of what may be termed the home work of the native churches.*¹ The presence of the missionary will for a time be required, not for the exercise of authority, but of love and wise counsel, for the sake of that practical wisdom that becomes a part of the common sense of those reared amid free Christian institutions. *But a native agency, well educated and guided by wise counsels, is our great reliance, next to the Spirit of God, for the success of the mission work.*"

Twenty-seven years have passed since that was written, and not a mission has been graduated. The Sandwich Island Mission retired from the Board's care in 1863, forty-three years after its establishment, and has come again under the partial care and support of the Board.

While we do not indicate what if any missions can properly, in whole or in part, be graduated from the present care of the Board, or what readjustment or consolidation of mission work in Oriental lands can be adopted, for many perplexing questions arise in connection with this, yet these matters should be decided after careful consideration by the Board, and after a deputation of discreet, well-informed, sagacious men have visited these lands with reference to this. And already the Prudential Committee have taken preliminary steps to send deputations to China and India with reference to this and other problems and send to report in due time.

We mention but one more probable cause of the decline in interest in Foreign Mis-

¹ The italics are ours.

sions — as related to the management of the work. It is a question concerning which there is and always has been a difference of opinion among the friends of missions. It is the relation and extent of educational to evangelistic and medical work. It would not be wise, even if there were time, to discuss this matter in this report. One thing is certain, that a large number of the constituency of the Board among its liberal supporters believe that too large a portion of the appropriation is given to the educational work. But this difference of opinion should not lead to a lack of confidence or support. The supreme motive in all the work is the evangelization of these nations. We are agreed that the educational work is a means, not an end. If no other result has been accomplished than the wonderfully hopeful and successful work in educating young women who have become Christian mothers and leaders in communities where before they were ciphers and slaves, and have given their children a Christian training, such a result has repaid all the outlay thus far. But how far this should be continued is a serious question involving radical changes. If the friends of the Board think less attention should be given to the educational and more to the evangelistic and medical work, there is no better place to discuss the matter and advise the Prudential Committee than at our Annual Meeting.

We recommend that more time be given at the Annual Meeting for frank discussion of the great problems touching the work of the Board. No program should be presented by the Business Committee that precludes this or restricts the freedom of inquiry. The question is sometimes asked by the friends of the Board whether a greater interest would not be aroused if a somewhat different method prevailed in this respect at the Annual Meeting.

In closing, your Committee suggest that the problems that perplex us are largely in the hands of the constituency of the Board. We are their representatives in carrying on this work. We hope that at the next Annual Meeting we shall understand better than now why so large a percentage of our churches give nothing to Foreign Missions. In the mean time shall not all pastors and agents of Home Mission Societies in the various branches be earnestly urged to coöperate with our Board in kindling the mission spirit in these silent and non-contributing churches, not only for Foreign but Home Missions?

We believe that the time has now come for an advance in Foreign Mission work. The great rise in values of securities and the improved condition in the business world, with favorable prospects for years to come, give reasonable ground to ask and expect that the work in Foreign Mission fields we have been forced to cut down be restored so far as seems wise, and we recommend that the churches and other friends of the Board be asked to increase their gifts for 1898 beyond any previous year. It can be done. But it will require systematic, prompt, and unceasing effort on the part of the ministers and churches, and hearty coöperation by all friends of the Board. We should not further retreat. We have cut down the work all it *can bear*. Abandonment or advance, — which? Between the two the churches must decide. And they will decide. We believe, for God and for the world. Our denomination is enlisted in a work it must not and will not lay down until “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.”

Letters from the Missions.

South China Mission.

- PAK SHA VILLAGE.

MR. NELSON, of Canton, writes: —

“The villages near Canton have for a

long time been neglected, while fields farther away have been occupied. In the early days of mission effort in South China, the neighboring villages were the most

promising and were frequently visited, because they were easy of access. Later the Sz Yap district became the inviting field, because the Chinese in the United States come from this section. The name Sz Yap means The Four City District, namely, San Ui, San Ning, Hoi Ping, and Yan Ping cities. The province of Kwang Si, west of the Kwang Tung province, was then closed to Christian work.

“The missionaries gradually withdrew from the villages near Canton; some say that the people rejected the gospel, and new doors opened farther away; others say that it was thought that the villages close by would gradually get the gospel from the Christians in Canton. Work, however, has been so slow in the city that even now, although it is ninety years since Morrison first came to China, there are not more than fifteen preaching halls in the city and suburbs, for a million and a half of people. If we include the district south, across the Pearl River, Honam and another district called Fa-ti, there are about twenty preaching halls for two million souls. To-day there are not more than 600 Christians residing in the city. The largest gathering for preaching has been in the Preston Memorial Chapel, at the hospital. This seats about 500, and has frequently been filled, but all are not Christians. There are several large missions in Kwang Tung, but their members are mostly from the country. The four largest missions will perhaps average 1,000 members each; the smaller ones combined will have a total of about 1,000. Numerically the membership is small, but this does not represent the work done. There are thousands who are gradually becoming weaned from idolatry, and gospel truth is spreading in every direction, so that a large harvest may be expected in the future.

“The villages near Canton are practically destitute of the gospel, and yet they are easy of access, as far as traveling is concerned. As a rule they are built on the banks of rivers or canals. Some of the villages have a large population. This year I became especially interested in Pak

Sha village, through a Chinese who had been to Australia, but whose home is in Pak Sha. This man had heard something of the gospel in Australia, and was favorably inclined, so much so that he decided to send his eldest son, a youth of sixteen, to our school in Canton, and to support him. Later both father and son received baptism. The father next became interested in his neighbor and his son, also a lad sixteen years old. This man also has means and decided to send his son to the school, but circumstances arose which prevented him for a time.

“In the mean time I had been invited by both of these men to visit their village. Accordingly, after closing school for a few weeks' vacation, I took with me our Chinese preacher, and started in a 'slipper boat.' The boat has the shape of a slipper. Our course lay west and north along the river, past boats and rafts, past paddy fields and fruit orchards, and after an hour's ride we entered the canal leading to the village. The population is about 4,000, including men, women, and children. In this village there are about six clans living together yet separate. Each clan has its own ancestral hall and separate schools.

“The women of the better class had bound feet. Unlike many places, they came out to see the foreigner, and some even followed us into shops to listen to us. A few of the women also bought books. A few, perhaps, can read. We were told that there were ten schools for the boys and one for the girls in this village. The schools were not well attended, as many of the children worked in the homes or shops preparing rattan for shipment.

“The village is not much to look upon; the houses are all small one-story buildings made of brick. Some of the older walls were made of shells. All seemed dark and damp within. Small canals and ditches ran through the village. The houses had no back yards, no front yards, no flower plots. The only redeeming features were the large airy ancestral halls, and the large banyan trees with their delightful shade. In a few places outside

the village we saw a few fruit trees. Pigs, ducks, geese, chickens mingled freely with the children in the streets and in the houses.

"The opportunities we had for preaching were exceedingly good. No previous notice was necessary. It was enough to see the foreigner enter the village. Our first preaching was done in a place where rattan was being prepared for the market; in fact the whole village seemed to be engaged in this work. During our stay in the village we visited one temple. Several men followed me in, and listened while I asked some questions regarding the god they worshiped and explained to them how we worshiped the true God. "Oh," said one man, "we worship the same God you do, but we make an image to represent his presence. We worship what our eyes can see, while you worship what your eyes cannot see." When I asked them the origin of their god they knew nothing about him. While I was talking inside, the preacher outside had a large audience of old men, women, and children. A rain shower came on and dispersed his audience. We visited ancestral halls, schools, and shops, and were kindly treated.

"On our way home we still had one more opportunity to testify for Christ; it was to the two women who rowed the slipper boat. As a rule, all boats have shrines or places for worship in the back end of the boats, and this boat was not an exception. Upon inquiry we found that this boat family spent for worship about \$15 annually. As a rule the boat people are very religious. As we talked and asked questions, one of the women, with a sigh, said: 'It is very hard for us boat people to know what to worship; we are constantly moving about and have no one to teach us.' And it was true. Nothing is being done for the boat population which, according to Dr. Noyes' estimate, is about 160,000, and then he only estimates that there are five in each boat. How to reach the boat people is a problem we daily ask ourselves. They seldom, if ever, go on shore, and are much despised by the land people."

North China Mission.

THE "CHILD-STEALING FEVER."

MR. PERKINS, of Lin Ching, gives some instances of the singular delusion which prevails among the Chinese in regard to the relation of foreigners to children:—

"The Chinese get every few years the 'child-stealing fever,' and have had a sharp attack this year. I do not mean that all the natives take to stealing children, but they seem to be possessed with the idea that nearly every one else is doing so. The basis of this idea is provided by the fact that boys are now and then stolen and sold to theatrical companies, and girls also, who are sold to mistresses. Next comes the fact that foreigners are here, who must have some evil purpose, and as everybody says they do cut out children's eyes and hearts for medicine, this must be the object that keeps so many of them in China. These stories brought about the Tientsin massacre twenty-seven years ago, and I am sorry to say that they are to-day very widely believed.

"A young man, living ten miles distant, became an inquirer and spent some six weeks with us last winter as a member of the station class. He afterward became a probationer, and this spring came to us as a medical student and stayed twenty days, when his family sent for him and he returned home, afterwards coming to us with the word that he could not stay, as all his friends were sure that he would learn our evil ways. When he tried to persuade them that they were mistaken, they took this as proof that he had already taken our 'witch medicine,' so that he saw evil as good, etc.

"The second instance I will give was one which had no special connection with ourselves except that which existed in the excited imagination of a large number of people. A man was walking by the river bank; a crowd of boys, seeing that he was a stranger, started the cry, 'A child-stealer,' and ran away. One of the boys was a half-witted lad, who did n't know exactly from whom the rest were running, and so he ran to this man and caught hold of his long coat. The man, to shake the boy

off, hit his head with a fan, whereupon the boy fell down in an epileptic fit. Some men looking on, already a little excited by the cry of the boys, said to one another, 'This must be a bewitcher of children,' and hurried toward him, who straightway began to fear that they meant mischief and at once started to run. This confirmed their worst suspicions and they gave chase, caught him, and dragged him to the city *yamen* for trial.

"The official had already shown that he was as much under the influence of the craze as his people, and the result of his trial was a sentence to the wooden cage, in which the culprit stands with his head projecting, his neck being closely confined in a board collar. This man stood here till his death on the third day. It is now well known that this man was a medicine seller who has been here before, and who has led a life of comparative harmlessness, except that he has earned his living by quackery, which is equally true of all his class.

"I am glad to add that in conversation with those who live this side of the city, and with such as have been in the habit of coming to our street chapel, it was quite evident that these persons were not taking the current reports very seriously. This therefore is the medicine for this disease, this distrust and suspicion, namely, daily contact with the people and a steady shining of our light as God gives it to us."

NATIVE PASTORS ORDAINED.

Dr. Porter, of Pang-Chuang, writing July 23, gives other illustrations of the delusion prevailing in China that children are being stolen for evil purposes, though he adds that in their vicinity the rumors are dying out. He writes especially of their joy that a further step had been taken at Pang-Chuang in the way of church organization. It had been assured that the contributions of the people were sufficient to support two native pastors. The selection was left to the free choice of the church members, of whom there are 250, twenty-three having been received on the previous Sabbath, besides thirty on probation.

Dr. Porter writes:—

"The ballot was wholly informal, no nomination having been made. The result was, however, as we had hoped. Out of 100 votes, fifty were given for Chia Chu T'u, and thirty-two for Wu Yu Hsiang. Four other names were voted for, but only in a scattering way. The second ballot was then taken, and these two admirable young men were chosen to be the first pastors of our Shantung churches.

"One of these men now chosen, as we hope, by the Holy Spirit, for the work so full of meaning, has been a Christian for thirty years. He had two years at the Tung-cho Seminary, twenty-five years ago, and has been our strongest and most spiritual fellow-worker all these years. His home is in Chang Ssü Ma.

"The second had a full course at Tung-cho, graduating in 1886. He has grown steadily into the work through these years. He was at first reluctant to think of being called to the pastorate, but he was conscious that he was well fitted for the office. There was a quiet gladness pervasive of the church when the elections had been announced. They have held the foreign pastors in such high esteem that to have one or two of their own selected for like duties has given them a sense of dignity and of progress upward which will be very helpful, we are assured. In the later meetings of the Association preparations were duly made for calling the first council in Shantung. September 26 is the day selected for the ordination. We shall hope to have present Mr. Stanley, who was the first missionary in charge of the station, as well as Drs. Sheffield and Goodrich, who were the instructors of both of these men.

"You are perhaps aware of the fact that before that date Mr. Smith and myself will have completed the first twenty-five years of service in China. It will round out this quarter century of service to see the lads who have grown up about us appointed to their new office. We shall feel as if we had not wholly labored in vain if a self-supporting pastorate can be well started ere the beginning of the

second twenty-five years. By the time of the coming ordination service it is our plan to have the church building enlarged one third."

OUT-STATIONS OF PANG-CHUANG.

Dr. Porter writes of a visit at some of the out-stations south of Pang-Chuang. Of Hsia Chin he says:—

"We have been there a year in undisturbed possession of a preaching chapel. The local official really aided us in the beginning by his wise disregard of the attempt to oust us. The year has been peculiarly blessed in the opportunity to reach men both within and without the city. There are several members and a dozen inquirers outside of the city. We seem to have secured a solid basis of advance in the thus extended work. I was especially interested in an old man of seventy-five, a graduate and a teacher. His family were all well read and intelligent men. He heard the truth first at Lin Ching, and now since the gospel is near at hand he is a constant attendant. He has a very clear knowledge of the Old and New Testaments, which he reads during the many leisure hours of his quiet old age.

"From Hsia Chin I went to Kao Tang. The growth has been very great. The Sabbath spent was full of spiritual joy. Persons came from twenty-seven villages to attend the services in our rented inn. Nearly eighty were present, many of them new faces to me. One of the most interesting of them was from the village of Wu Li Pu. The medical work opened his heart to the gospel, when three sons and a daughter-in-law were sick at once. One son and the daughter-in-law died. Others were helped. He became a diligent student. Last spring he was received on probation. He spent fifty days at Pang-Chuang at his own expense. He returned full of delight in all he saw of the new Christian faith and fellowship. While here, at the suggestion of one of our excellent young men, he gave up tobacco, and very soon after his wine, of which he had been a free devotee. I spent a day at his house and held two services. All the

family and all the church members of the village were present and in a very attentive frame of mind. The next day most of them were present at the Sunday services. It was remarked in the evening that representatives of seven different sects or religions were worshipers with us that day. One was a Mohammedan, another an admirer of the Catholic faith, who long ago left them and returned to his own little sect, of which he was an influential leader. The fact of the presence of so many intelligent and active men and women, despite the frightful rumors that have filled the air, was a sign of the steadily increasing influence which our work is gaining. I mentioned a Mohammedan inquirer. He has spent many years on the Amur River, and is somewhat loosened from his old way of thinking, although his grandfather was a priest of the Mosque. He assured me that he understood the doctrine of Christ's sacrifice, and that nothing need prevent his becoming a sincere follower of Jesus. Another man came in with a list of thirty names, all of whom, as he thought, wished to ally themselves to us. They wanted to give the church a laudatory tablet. We could not commend this form of interest, but were glad that so many were willing to listen. Another man had just returned from our hospital, where he had been healed of a cataract in one eye. Having been blind for eight years, he was in a state of special delight. My Sunday here was full of unalloyed pleasure and of special hope for the work."

Micronesian Mission.

THE ROMAN CATHOLICS.

A VERY brief letter from Dr. Rife has reached us by a chance vessel, dated Kusaie, May 24, in which he says:—

"We have finished our second term of school since the sailing of the *Star*. I am in receipt of letters from some of our teachers in the Marshalls, and the work is reported as good. The Catholic priest at Jaluij does not seem to be meeting with very great success, as he cannot get the

people to come to his services. He has a church at the station of the German firm; in fact, all the foreigners at that island are there. Our people have built a church there also, since we were at the islands. They had been asked, however, to build some time before the Catholics came, and I think they had their house erected first. They write that the priest comes and stands at the door to see the house filled with people, and then goes to his own church to say mass only before the Samoan chiefs that are there in exile. This will probably be different when he once has the language, but we will try to give them as little ground to deceive the people as we can.

"I have already gotten a little book ready against the time of our going to the islands. It consists of five pages, closely written on the typewriter, and I have made twenty copies. I tried to give them a condensed sketch of the Reformation, and something of the doings of the Catholics. Mr. Price writes that he expects them to come to Ruk also."

The Spanish Mission.

CHRISTIAN ENDEAVOR SOCIETIES.

IN his report for the past year Mr. W. H. Gulick writes from San Sebastian:—

"Preëminent on the list of better things that we have brought to Spain is the idea of the Societies of Christian Endeavor. As these societies had their origin in the United States, it was but natural that they should be first organized in Spain within the mission of the American Board. The first society was formed in our Boarding School for Girls in San Sebastian. From this centre the growth has been continuous, and Christian girls graduating from this school, thoroughly trained in the ways and methods of organizing and conducting Christian Endeavor Societies, have been instrumental, directly or indirectly, in forming societies in many different places, the most being found in the extreme north and in the extreme south of the country. There are

to-day in Spain nineteen societies, eight of them Juniors and eleven Young People's, with over 400 members, about equally divided between active and associate.

"One of the most helpful influences in the fostering and development of this beautiful idea and method of Christian work has been a monthly letter, written by the Good Literature Committee of the San Sebastian Society, of which Miss Catharine Barbour is the chairman, which letter is sent out by her to all the graduates of the Boarding School of San Sebastian and to some of their friends. Two hundred and fifty copies are printed every month, and it is given the name of 'La Carta Mensual.' Copies of this are sent regularly to all the evangelical pastors of Spain, with the result that frequent inquiries are received respecting the formation of societies and for special literature on the subject. Notice has just been received by us that the 'Badge Banner,' for the greatest proportional increase during the last year in the number of Junior Societies, has been awarded by the United Society to Spain, it being now in Mexico. The companion trophy for the greatest proportional increase in Young People's Societies falls to Ireland. It is significant how these banners are being won by Roman Catholic countries."

THE INSTITUTE FOR GIRLS.

"It is indeed the cause of deepest thankfulness on our part that another year has been successfully closed. For the sake of economy, the number of scholars was reduced to about thirty, the smallest number that we have had for years, but it was none the less an interesting and important group of girls. No other institution in the land is comparable with this school in San Sebastian for bringing close home to the hearts and minds of the young people, and for maintaining that contact until the character is manifestly influenced and formed by them, the pure and elevating influences of the simple gospel, which it is the glory and strength of a sound evangelical Protestantism to do. The girls that have taken a course of study

here, about 100 in number now, scattered all over the country, are already a force for good, the value of which is beyond calculation by human standards.

“ Besides the careful study of the foundations of the evangelical faith that are found only in the Bible, and which is the predominant feature of the school, is the careful and systematic training and practice in all kinds of Christian service, so far as it is possible to illustrate it in the school and congregation. Naturally and necessarily the Spanish Protestant family grows up generally in a Roman Catholic atmosphere and surrounded by Roman Catholic examples and influences. They are deprived of the thousand influences that surround one in our Protestant communities, that unconsciously impress upon the mind and heart evangelical beliefs and ways of thinking, and that make one familiar with the best means and methods to be employed to maintain and develop Christian life in the individual and the family, in the school and congregation, and in the community. It is no exaggeration to say that this school in San Sebastian supplies that lack for the girls that are brought under its influence as no other institution in Spain pretends to do. And it is not too much to say that the persons who are giving their lives and their substance to this work are doing a very important part of the work of laying the foundations of the new community that is being formed in Spain.

“ In the annual examinations, as well in our own classrooms and in the Government Institute, the usual high standard of scholarship has been maintained that this American school has always represented.”

THE BIBLE-WOMAN OF ZARAGOZA.

“ It is remarkable how this chief assistant of the pastor in Zaragoza succeeds in penetrating the abodes of her Roman Catholic neighbors, making friends with them, calming their fears and overcoming their hostility, and then inducing them to listen to the reading and explication of the Scriptures. She says that it seldom occurs that once having induced even the

most violent opponents to listen to the Scriptures, that they do not yield and finally admit that it is all true and good. The real reason why hundreds do not openly accept the gospel and throw in their lot publicly with the Protestants is the fear of losing friends and substance.

“ When last in Zaragoza, a few weeks ago, I attended three different neighborhood meetings of women, organized by the Bible-woman and her daughter, in one of which some twenty women meet daily for Bible study and prayer; and in the two others, some fourteen women meet in different parts of the city on Tuesday and Friday evenings for prayer.”

THE COLPORTERS.

“ During another year the American Bible Society has sustained two, one in the Santander district and one at Bilbao. No other class of Christian laborers in Spain reaches the people so effectively in the rural districts, and no other workers are exposed to such trials and dangers. Everywhere the ‘people’ are friendly, though they may be indifferent to the matters of religion. But the priests are always and everywhere bitterly hostile to the circulation of the Word of God. The wonder, therefore, is, not that so few copies of the Scriptures are sold, but rather that so many are bought by the people. And here and there throughout their districts the colporters have encouraged small groups to read the Bible together systematically. These circles serve as centres around which they work in ever-widening circles. The faithful colporter is a man who deserves our highest respect, and who merits our most cordial and prayerful help.”

Western Turkey Mission.

OUT-STATIONS OF MARSOVAN.

MR. RIGGS, of Marsovan, reports a visit at three out-stations, — Bafra, Alacham, and Samsoun, — this time accompanied by his wife and youngest daughter. He says: —

“ The whole impression of the trip was

very pleasant. The spiritual condition of our Protestant brethren in those places is encouraging, though of course we are never satisfied with results. You know something of the heroic story of Alacham, and the noble generosity of our remarkable friend Nicolaki Agha Kouzoudjakoghlu. His simple and profound faith in the efficacy of prayer has had a marked influence on the little community of which he is the centre, and they continue their daily prayer-meetings with remarkable constancy and fervor, as also in their efforts for the enlightenment of the neighboring villages. The hospitality of this good man's house was bounteous and princely, and he is at work on a scheme for transferring all his property so that it may be a permanent fund for the extension and support of gospel work.

"Bafra has always been one of our less encouraging out-stations, but things are really looking better than usual. The preacher is a Greek, although most of his congregation are Armenians, but they are much attached to him, and outsiders are steadily drawn into their services. The effort, begun long ago, to build a little place for worship has been much hindered, but the difficulties now seem to be removed, and these brethren now propose to rise and build. Personally this trip was a constant delight. Aside from the cordiality of the friends who were much pleased at the visit of a missionary lady,—the first such ever made in these two places,—the season and the scenery were all that could be desired. It is a warm climate, and we had some pretty hot weather, but varied with cooling showers. It is also a moist region, near the sea, and the vegetation is luxuriant, almost tropical."

Marathi Mission.

FAMINE AND PLAGUE CONTINUED.

MRS. WINSOR, of Sirur, writing August 4, says that on a recent day 1,020 persons were counted in front of their mission bungalow, of whom 500 were selected who were known to be destitute, and to whom some food was given, costing about thirty

dollars. Some of the others were doubtless needy. About ninety were sent to the relief works, for whom some provision has to be made for the journey and for a few days after their arrival. At the relief works many suffer for want of shelter, for the bamboo matting of which their houses are made will not shed the rain. Mrs. Winsor writes:—

"Many sleep without blankets on the ground. We give clothing to a limited number, as our funds allow. It is hard to send off women with their poor little children. We would like to take more into our schools. Can any one be found, who has not given to the famine funds, whose heart can be touched for the children?"

Notwithstanding the burden that rests upon them, Mrs. Winsor speaks of some bright sides of the situation:—

"Yes, there is a bright side. This famine subdues the proud hearts of these stubborn people; those who have watched our work within this district from the beginning will remember the persecutions from the villagers in Ranjangao, the patil and others setting fire to houses, burning plows, etc., and persecuting in all imaginable ways. This patil was deposed by Lord Reay, but now he comes, and others who did so much mischief have come, to ask forgiveness. From another village where the Mahars were burned out, forty men have come to humbly confess their crime, saying they would do what they could to make amends. Mr. Winsor did not fail to show them that a Christian can forgive, and that their crime was not so much against us, or even the people, as it was against God.

"There are, of course, large numbers asking for baptism, but we do not baptize any as yet who do not date their interest as far back as January, at least before the very hard times began. But we have on Saturdays on our veranda a class of inquirers. We also preach to the crowds that gather. The Bible-women also meet there at stated times."

The missionaries as well as the government have given out much seed, but a part of this seed has failed on account

of the drought. There have been a few cases of plague at Sirur, the families in which the disease has appeared hiding the fact from the knowledge of the authorities. Most vigorous methods have been employed to stamp out the disease, and it is hoped it will not spread. It is an interesting fact that in the selection of a 'search committee' to examine the houses the Mussulmans have chosen a well-known Christian woman as the one whom they would prefer to have enter their homes."

Madura Mission.

VILLAGE CONGREGATIONS.

DR. CHESTER, of Dindigul, aside from his large medical work, has the care of many village congregations, and the following details of his recent labors among these villages will illustrate well the character of one branch of a missionary's service. Under date of August 14, Dr. Chester writes:—

"Since the middle of June I have been visiting all my village congregations, administering the Lord's Supper, receiving members into the church, and baptizing infants.

"In one location, to save my own time, and allow me to attend the Tamil Sunday-school at Dindigul, on Sunday afternoon, as well as to enable me to administer the Lord's Supper more frequently to these congregations, I meet five of the congregations in my tent. Here, Pastor A. Savaramuttu, who has pastoral charge of all the congregations in the western portion of the Dindigul Station, assists me in the service. At the last service about eighty church members were present. This audience fills the tent, and it surprises me, each time I hold the service, to note how quietly they remain, and with what attention they listen, through all the service.

"The next congregation I visited is under Pastor A. Savaramuttu's charge. He is always present with me when I hold a service here. The church was well filled, and the exercises most interesting.

Two young men were admitted to the church, after passing a very satisfactory examination.

"My next visit was to a congregation in the northern part of the Dindigul Station, in charge of a catechist, a young man who recently graduated from our Theological Seminary at Pasumalai. He has done good work for this congregation, and seems popular. This is the only congregation, in the Dindigul Station, of this particular caste. All the families in this village are of the Kallar or Robber caste. But the Christians in our congregation show much zeal for the cause of Christ, are regular in their Sabbath attendance, read their Bible, and show a commendable spirit in the giving of offerings for church purposes. Here the church was so filled, when I held the service, that I told the members of the congregation that they would have at once to enlarge their church building. Five young men united with the church after a close and careful examination, conducted by the catechist and missionary, which was very creditable and afforded me much pleasure.

"My next visit was to Artupatti, one of the smallest congregations I have, but well cared for by the catechist, whose daughter teaches a school in the village, of more than twenty boys. I have wondered that there were not some girls in this school, but in some localities the people have no desire to have their daughters educated. In this service two young women, both the wives of young men who are church members, united with the church. Their examination was a good one, and I gladly gave my consent to their being received into the church.

"The next service I held with the congregation at Muruganpatti, in the southern part of the station, in charge of one of the older catechists. It is one of the largest in the station. Their church was burned down at the time of a large fire in the village, and Sabbath services are held, with a good deal of crowding, in a portion of the catechist's house. When I administer the Lord's Supper, I have my tent brought to the main road, near the village,

and there hold the service. The tent was well filled. There were quite as many women as men. Here three united with the church, one young man and two young women. The catechist had carefully prepared them for the examination, and I had no doubts as to the advisability of receiving them. But an examination for admission to the church among our native Christians here in India is a very different thing from that which the pastor in America has to make. No less care is required, but with this there must be a deal of judgment, a deal of common sense, and a deal of love.

"I am glad to be able to say that the church members in our native congregations in India think very much of the privilege of partaking of the Lord's Supper, and seem to esteem it a great loss if for any necessary discipline they are for a time under suspension, and not allowed to come to the communion.

"In these past six weeks I have administered the Lord's Supper to the congregations in five villages, besides these I have mentioned."

Ceylon Mission.

NOTES FROM JAFFNA.

MR. HASTINGS writes from Jaffna:—

"The expectations of so many Christians in England and America that our divine Lord is to come again in the near future, to close up the present dispensation and to inaugurate a new, meets with a response on the part of many of our Christians in these Eastern lands. There seems to be a feeling, more or less prevalent, that we may look for great changes in the next few years. According to the Hindu system a new era is to dawn soon, and this with the fact that a part of the Christian world, at least, is expecting a change makes a condition of things that ought to be favorable to the spread of Christianity. We fear, alas! that this is not yet proving true. At the meeting of the churches connected with the American mission last month, a less number of conversions than usual was reported for the first six months

of the year. This does not necessarily prove, however, that the total for the year will fall short of last year's, as generally more are baptized and admitted into the church during the closing than in the earlier months of the year.

"Our Ecclesiastical Association is composed of missionaries, pastors, licensed preachers, and one delegate from each church. It has no ecclesiastical authority, but is a body for counsel and suggestion. It meets twice in a year, and much of the time is taken up in listening to reports from the churches. The rest of the session is spent in discussing important questions that may arise, from time to time, in connection with our church policy and doctrine.

"Our only ordained home missionary (supported by the contributions of the churches) was called, early in the year, to the position of head master of the Tillipally Training School, and only this month has a successor been found to take his place in the Island field. The latter leaves a small church which was very united and devoted to him, to take up work in a field that is not desired by any of our men, and we pray that he may be richly blessed of God in the sacrifice that he is making. Church buildings are in course of erection in two or three of our out-stations, and we hope to see them completed soon and dedicated to the worship of God. The form of church building generally adopted here is a plain stone structure, from forty to fifty feet in length by twenty to thirty feet in width, costing with a tiled roof about 1,200 rupees or \$400. We have seven or eight such buildings already in use. Our station churches are either large Dutch churches put in repair, or newly built houses costing from 4,000 to 10,000 rupees. There are now some twenty church buildings, all told, connected with the American mission, of which two are soon to be finished and dedicated. What we need now is development at these centres, a building up of the church spiritual. A great awakening is what we want, and what we are anxiously praying for, and which we hope soon to see."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

That the blessing of God may so follow the deliberations and action of the Annual Meeting of the American Board that a new impulse shall be given to the work of foreign missions, and that the coming year may witness a new and deeper consecration on the part of God's people, both of themselves and of their possessions, to the work of evangelizing the world.

ARRIVALS AT STATIONS.

July 18. At Madura, Rev. W. W. Wallace and wife.

September 7. At Trebizond, Rev. M. P. Parmelee, M.D., and wife.

September 10. At Bitlis, Eastern Turkey, Rev. Charles R. Ashdown.

ARRIVALS IN THE UNITED STATES.

September 25. At New York, Miss Katherine B. Fraser, of the Eastern Turkey Mission.

October 7. At Boston, Rev. T. W. Woodside and wife, of the West Central African Mission.

DEPARTURES.

September 18. From New York, Rev. Lorin S. Gates and wife, returning to the Marathi Mission, and Miss Mary B. Harding, daughter of Rev. Charles Harding, to join the mission.

September 21. From San Francisco, Rev. A. W. Stanford and wife, returning to the Japan Mission; H. N. Kinnear, M.D., and wife, returning to the Foochow Mission; also Miss Cora McCandlish, to join the Japan Mission.

September 25. From New York, Rev. Frederick B. Bridgman and wife, to join the Zulu Mission. Mr. Bridgman is the son of the late Rev. H. M. Bridgman, of the Zulu Mission, and Mrs. Bridgman is a daughter of Rev. Dr. J. D. Davis, of the Japan Mission. Miss Hattie Clark sailed at the same time to join the Zulu Mission.

October 9. From Montreal, Mrs. William N. Chambers, returning to the Eastern Turkey Mission, and Miss Jane Dickie, to join the same mission. Mr. Ellsworth Huntington sailed at the same time to become an instructor in Euphrates College, at Harpoot, but not under appointment by the Board.

October 16. From New York, Rev. George D. Marsh and wife, returning to the European Turkey Mission. They were accompanied by Miss Elizabeth C. Clarke, who goes to make a home with her father, Rev. J. F. Clarke, D.D., of Philippopolis.

Donations Received in September.

MAINE.

Bangor, Central Cong. ch.	30 00
Biddeford, Mrs. Waldo Anthoine,	3 00
Brewer, 1st Cong. ch.	11 00
Buxton, South Cong. ch.	3 00
Hallowell, South Cong. ch.	10 00
Lewiston, Abbie M. Adell,	1 00
Machias, Centre-st. Cong. ch.	9 02
North Bridgton, C. H. Gould,	2 00
Portland, West Cong. ch., 20; Mary A. Ellis, 10; "D. C.," 2,36,	32 36
Wells Beach, 2d Cong. ch.	2 00
Wilton, Cong. ch.	10 00—113 38

Legacies. — Bangor, Nehemiah Kirtledge, by John L. Crosby, interest, 8 50
121 88

NEW HAMPSHIRE.

Bennington, Y. P. S. C. E., "Forward Movement," toward support Rev. J. H. Pettée,	5 00
Brookline, Friend,	1 00
Candia, Lizzie E. Crane,	5 00
Canterbury, Cong. ch.	6 00
East Derry, 1st Cong. ch.	1 00
Hampton, Anna M. Cole,	2 50
Hanover, P. B. Pelton,	1 00
Littleton, Y. P. S. C. E., for native preacher, Madura,	40 00
Nashua, Kate B. Swain,	1 00
North Hampton, Cong. ch.	38 00
Pelham, Friend,	5 00
Stratham, Cong. ch.	5 00
West Concord, Lydia R. Farnum,	3 00
West Lebanon, Friend,	2 00
Wolfeboro, Mrs. Emily Douglas,	1 00—116 50

VERMONT.

Berlin, Cong. ch.	2 00
Brattleboro, "S. M. B."	5 00
Bristol, Mrs. F. W. Nash,	4 00

Brookfield, 1st and 2d churches, extra,	10 70
Greensboro, Rev. C. L. Guild,	5 00
Jericho, 2d Cong. ch.	2 78
Kirby, Cong. ch.	50
Lyndon, Cong. ch.	50
Manchester, Cong. ch.	70 72
Montpelier, Bethany Cong. ch.	30 60
Pittsfield, Mrs. Arunah Allen,	1 00
Rupert, Cong. ch.	25 10
Rutland, 1st Cong. ch., 50; Pierce Davies, 1,	51 00
South Royalton, Cong. Sab. sch., for catechist, Madura,	10 00
Williston, Cong. ch.	34 45—253 35

Legacies. — Essex, Nathan Lathrop,
by A. A. Slater, Trustee, add'l, 8 00
261 35

MASSACHUSETTS.

Abington, Friends, to const. Rev WALTER P. HUTCHINSON, H. M.	100 00
Auburndale, Cong. ch.	25 00
Belchertown, Harriet E. Alden,	10 00
Berlin, Clara L. S. Eager,	5 00
Boston, Park-st. ch., 50; 2d ch. (Dor- chester), 40; Mrs. H. Houston, 10; Z. A. Norris, 10; Friend, 10; Mrs. Mattie Seavey, 2; Friend, 70c.	122 70
Boxford, Mrs. E. L. Sawyer,	2 00
Braintree, Henry A. Johnson,	25 00
Cambridgeport, Pilgrim Cong. ch.	18 16
Chelsea, Central Cong. ch.	1 00
Concord, Charles Thompson,	5 00
Curtisville, Cong. ch.	16 26
Danvers, Abby L. Pierson,	5 00
Dedham, 1st Cong. ch., 5; "C. M.," 1,	6 00
East Northfield, Mrs. L. E. Pinneo, 5; Miss M. G. Pinneo, 10; Miss A. E. Pinneo, 5,	20 00
Edgartown, Cong. ch.	5 00
Everett, Mystic Side Cong. ch.	11 12
Grafton, Miss M. C. Putnam,	1 00

Halifax, Cong. ch.	14 12
Hanover, 2d Cong. ch.	2 50
Hardwick, Cong. ch.	12 00
Harvard, Cong. ch.	22 00
Holliston, Friend,	1 00
Holyoke, 1st Cong. ch.	86 35
Hopkinton, Cong. ch.	10 00
Hyde Park, 1st Cong. ch.	25 91
Lawrence, Trinity ch., 66.65; United Cong. ch., 10,	76 65
Leicester, 1st Cong. ch.	33 50
Lincoln, Cong. ch.	98 00
Littleton, Cong. ch.	21 25
Longmeadow, "C."	20 00
Lowell, Swedish Cong. ch.	8 00
Ludlow Centre, "Self-Denial,"	5 00
Marlboro, Y. P. S. C. E. of Union ch., for Debt,	25 00
Melrose Highlands, Cong. ch., to const. JOHN ADDIE, H. M.	100 00
Merrimac, Friend,	25 00
Middleton, Cong. ch.	2 25
Millbury, 2d Cong. ch.	17 21
New Bedford, Trinitarian ch.	55 33
Newburyport, Belleville Cong. ch., 10; Prospect Cong. ch., 6.83,	16 83
Newton, Eliot ch., 200; An old friend of the Board, 5,	205 00
Newton Centre, 1st Cong. ch., 168.14; Mrs. Geo. A. Burdett, 1,	169 14
Northampton, S. E. Bridgman,	10 00
Northbridge, Rockdale Cong. ch.	2 10
North Brookfield, 1st Cong. ch.	23 85
North Carver, Cong. ch.	25 00
Norwood, Rev. C. F. Weeden,	1 00
Orange, Cent. Cong. ch.	2 00
Oxford, Mrs. M. F. Labarte,	1 00
Peabody, Mrs. S. S. Pike,	2 00
Pepperell, Cong. ch.	12 30
Plympton, Cong. ch.	8 37
Salem, Friend,	2 00
Sharon, Cong. ch.	23 38
Somerville, "In memoriam,"	10 00
South Ashburnham, Marshall Swallow,	1 00
South Dartmouth, Cong. ch.	8 50
South Framingham, Grace Cong. ch.	71 22
South Walpole, Friend,	1 00
Springfield, 1st ch. of Christ, 205; Olivet Cong. ch., 65.75; Carrie E. Bowdoin, 5,	275 75
Sterling, Cong. ch.	26 13
Sutton, Cong. ch.	14 25
Taunton, Edw. F. Delano,	25 00
Townsend, Friend of missions, Thank- offering,	5 00
Upton, Cong. ch.	5 00
Wakefield, Cong. ch.	39 08
Walpole, 2d Cong. ch.	20 63
Ware, Geo. E. Tucker,	25 00
Warren, Cong. ch., toward salary Rev. S. C. Bartlett,	75 00
Wellesley, Sarah P. Fery, 10; Mary A. Gillette and Susan R. Le Bos- quet, 55c.	10 55
Westboro, Susan Miller,	1 00
West Medford, Cong. ch., 27; Y. P. S. C. E., toward support Rev. C. S. Sanders, 10,	37 00
West Medway, 3d Cong. ch., 13.75; Jemima A. Gale, 2; Friend, 25c	16 00
West Newton, "Pax,"	1 00
Weston, H. F. Burrige,	1 00
West Springfield, Park ch., for na- tive preacher, China,	25 00
Weymouth and Braintree, Union Cong. ch.	40 25
Winchester, 1st Cong. ch.	2 00
Worcester, Union ch., toward support Rev. Jas. C. Perkins, 150; Plym- outh ch., 28.03; Y. P. S. C. E. of Hope ch., for native preacher, Foo- chow, 12; Friend, 500; H. B. Lin- coln, 100; Mrs. S. E. Wheeler, to- ward support Rev. H. N. Barnum, 25; Julius Garst, 5; Mrs. E. J. Pel- ton, 5; Friends, 3; Mrs. S. H. Thurston, 2,	830 03
—, J. T. Wittet, 10; "H. J. P.,"	15 00--3,124 67

<i>Legacies.</i> — Newburyport, Harriet M. Savory, by Louis Patriquin,	29 12
South Weymouth, Mrs. E. L. Howe, by I. Matson and H. H. Matson, Ex'rs,	1,000 00--1,029 12
	4,153 79

RHODE ISLAND.

Central Falls, Henry G. Thresher,	10 00
Chepachet, Cong. ch.	25 00
Pawtucket, Park-place Cong. ch.	32 00
Providence, Beneficent Cong. ch., 225.35; do., Member, 5; Plymouth Cong. ch., 25,	255 35
Slatersville, N. J. Haswell,	2 00
Westerly, Pawcatuck Cong. ch.	5 75--330 10

CONNECTICUT.

Berlin, 2d Cong. ch.	50 00
Black Rock, Cong. ch.	72 00
Bloomfield, Cong. ch.	8 51
Bridgeport, South Cong. ch.	134 55
Bristol, Two friends for Debt,	12 00
Buckingham, Cong. ch.	12 00
Canterbury, 1st Cong. ch.	16 00
Cheshire, Cong. ch., Mrs. Hotchkiss,	100 00
Cornwall, 2d Cong. ch., 89.70; John E. Calhoun, 100,	189 70
Derby, Ross F. Gates, for Debt,	500 00
East Granby, Cong. ch.	7 70
Fairfield, Cong. Sab. sch., for Debt,	10 00
Hadlyme, Richard E. Hungerford,	10 00
Hartford, 1st Cong. ch., 168.66; "In loving memory of M. C. H.," 250; Dwight Loomis, 25; Miss M. F. Collins, 5,	448 66
Higganum, Cong. ch.	2 00
Kent, Friend,	50
Lakeville, S. J. Pennock, for Debt,	2 00
Madison, Jos. S. Scranton,	1 00
Mansfield, 1st Cong. ch.	47 40
Middletown, S. H. Butler, 20; Mrs. Edith A. Malony, 25c.	20 25
New Canaan, Wm. J. McKendrick, New Haven, Church of the Re- deemer, Welcome Hall Miss. Band, 5; W. C. T. U., No. 2, for Zulu Mission, 25c.	5 25
New Preston, Rev. Henry Upson,	10 00
Newtown, Cong. ch.	8 55
Norfolk, Cong. ch.	143 77
North Madison, Cong. ch.	10 00
Norwich, Park ch. (of which 100 from Friend, for Debt), 150; Broad- way Cong. ch., 20,	170 00
Plainfield, Cong. ch.	15 00
Salisbury, Friend,	1 00
South Glastonbury, Friend,	5 00
South Norwalk, Rev. Gerald H. Beard, for Debt,	10 00
Southport, Miss Eliza A. Bulkley,	150 00
South Windsor, 1st Cong. ch.	20 55
Terryville, Cong. ch.	101 78
Torrington, Chas. Hotchkiss,	10 00
Trumbull, Cong. ch.	11 00
Wapping, Cong. ch.	15 47
Washington, 1st Cong. ch.	115 50
Wethersfield, Cong. ch.	41 50
Winchester, Cong. ch.	36 62
Winsted, 1st Cong. ch., 2; "One in- terested," 5,	7 00--2,542 26

<i>Legacies.</i> — Hartford, Roland Mather, by Edw. W. Hooker, Ex'r,	10,000 00
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r,	150 00--10,150 00
	12,692 26

NEW YORK.

Albany, Friend,	50 00
Barryville, Cong. ch.	3 55
Brooklyn, Puritan Cong. ch., 148.81; Mrs. E. S. Heath, 1; Miss M. A. Clark, 1,	150 81

Buffalo, Mrs. E. Sterling Ely,	5 00
Canandaigua, Mrs. Geo. N. Parmele,	1 00
Chateaugay, Joseph Shaw,	5 00
Clinton, "An offering,"	2 00
Glen Spey, Cong. ch.	3 23
Manlius, Mrs. F. C. Nims,	1 00
Massena Centre, Mrs. E. C. R. Sutton,	5 00
Moravia, Mrs. Carrie L. Tuthill,	10 00
New York, J. H. Lane, 100; Mrs. Geo. S. Hickok, for Debt, 5; Friend, 1,	106 00
Oswego Falls, Mary E. Matson, 2; Ellen Thomas, 2; Sadie Rice, 50c.	4 50
Oxford, Friend,	1 00
Poughkeepsie, Sarah S. Lilley, 1; Mrs. Stephen G. Guernsey, 1,	2 00
Rochester, Geo. W. Davison (of which 10 for Debt),	25 00
Syracuse, Geddes Y. P. S. C. E., toward "Forward Movement," for support Rev. C. C. Tracy, D.D., 5; Two friends, 1.50,	6 50
Walton, A. S. Fitch, 5; Friend, 2,	7 00
Winthrop, Cong. ch.	4 20—392 79

NEW JERSEY.

Atlantic, Reader <i>Missionary Herald</i> , for Debt,	5 00
East Orange, Lillie C. Lapham,	1 00
Montclair, Rev. A. H. Bradford,	10 00
Newark, Belleville-ave. Y. P. S. C. E., for Bible-reader, Madura,	10 00
Woodbridge, 1st Cong. ch.	27 60—53 60

PENNSYLVANIA.

Allegheny, "A. B. T."	1 00
Delta, Bethesda Cong. ch.	2 20
Gouldtown, Geo. Lewis,	5 00
Philadelphia, 1st Cong. ch. (German-town), 5; Friend (Roxborough), for Debt, 60; Mrs. Mary E. Sargent (Germantown), 1; Hannah M. Prescott (Germantown), 1, M. E. Elliot, 1,	68 00—76 20
<i>Legacies.</i> —Erie, Irwin M. Wallace, by Mrs. John De Witt, fifth installment,	20 00
	96 20

MARYLAND.

Baltimore, Geo. Frame,	10 00
—, Friend,	100 00—110 00

VIRGINIA.

Poplarmount, Julius F. and Mary W. Bingham,	10 00
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GEORGIA.

Thomasville, Bethany Cong. ch.	2 50
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FLORIDA.

Georgiana, F. W. Munson,	3 00
St. Petersburg, 1st Cong. ch.	1 00
Winter Park, "F. W. L."	100 00—104 00

ALABAMA.

Tuscumbia, Emilia F. Brewer,	5 00
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MISSOURI.

Lowry City, Mrs. S. W. Sayles,	1 00
Springfield, German Cong. ch., Individuals,	4 00
Webster Groves, 1st Cong. ch.	9 11—14 11

INDIANA.

Anderson, Hope Cong. ch.	11 00
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OHIO.

Akron, West Hill Cong. ch.	10 00
Ashtabula, 2d Cong. ch.	2 00
Atwater, Mary Brush,	5 00
Aurora, 1st Cong. ch.	5 35
Bellevue, Cong. ch.	25 00
Castalia, Cong. ch.	15 00
Claridon, Cong. ch., for Debt,	21 50
Cleveland, Euclid-ave. Cong. eh., 40; Union Cong. ch., 5.20,	45 20
Coolville, Cong. ch.	3 00
Delaware, John Richards,	1 00
Dover, Cong. ch.	20 00
Hudson, Cong. ch.	10 00
Kipton, H. A. Deming,	10 00
Newark, Plymouth Cong. ch.	9 50
Olmstead Falls, Friend,	2 00
Pittsfield, Cong. ch.	12 50
Siloam, Welsh Cong. ch.	5 00
Sullivan, Cong. ch.	6 25
Sylvania, Cong. ch.	3 38
Yellow Springs, Eliza G. Rice,	3 00—214 68

ILLINOIS.

Amboy, Cong. ch., 2; Lucy B. Mead, 1,	3 00
Alton, Church of the Redeemer,	60 25
Batavia, Cong. ch.	1 00
Champaign, 1st Cong. ch.	5 00
Chicago, 1st Cong. ch., 40.67; Warren-ave. Cong. ch., 11.60; 1st Evan. Luth. Cong. ch., 4; Chas. H. Hulsburd, 25; Mrs. Chas. E. Culver, 25; Mrs. E. R. Gordon, 10; W. A. Snow, 2.75,	119 02
Decatur, 1st Cong. ch.	22 19
Delavan, RICHARD HOUGHTON, with prev. dona., to const. HIMSELF, H. M.,	50 00
Downer's Grove, R. E. Lacey,	24 00
Elgin, Geo. P. Lord,	100 00
Emington, Cong. ch.	12 27
Evanston, Wm. H. Rice,	5 00
Forrest, 1st Cong. ch.	16 54
Galesburg, Mrs. W. Davis,	5 00
Galva, Cong. ch.	25 73
Geneva, Mrs. Wealthy Alexander,	100 00
Hinsdale, Cong. ch.	32 40
La Grange, Cong. ch.	11 00
La Harpe, Lucy S. Maynard,	2 00
Moline, Mrs. J. W. Atkinson,	1 00
Nora, Mrs. Mary D. Warner,	5 00
Peoria, Rev. A. A. Stevens,	10 00
Port Byron, Miss E. L. Hollister,	2 00
Princeton, Rev. E. G. Smith,	10 00
Rockford, Mr. and Mrs. W. A. Dickerman,	5 00
Roseville, Cong. ch.	15 00
Seward, 1st Cong. ch.	24 13
Thawville, Cong. ch.	7 90
Wayne, Cong. ch.	15 00
Wheaton, The Misses Wyckoff,	10 00—699 43
<i>Legacies.</i> —Geneseo, J. T. Atkinson, by Mrs. Anna E. Keyes, Trustee,	100 00
	799 43

MICHIGAN.

Breckenridge, Cong. ch.	5 00
Coloma, Cong. ch.	0 80
Detroit, Woodward-ave. Cong. ch.	128 20
Dowagiac, Cong. ch.	15 42
Hancock, Cong. ch.	50 00
Imlay City, 1st Cong. ch.	5 00
Litchfield, 1st Cong. ch.	11 95
Olivet, 1st Cong. ch.	5 00
Portland, Through Rev. I. Terburgh,	2 00
Somerset, Cong. ch.	6 25
Three Oaks, Cong. ch.	53 29
Watervliet, Geo. Parsons,	25 00—316 91

WISCONSIN.

Baraboo, Mrs. E. P. Lewis,	1 00
Beloit, 1st Cong. ch., Rev. and Mrs. Geo. R. Leavitt, 50; Friend, 7.50,	57 50
Boscobel, Cong. ch., for Debt,	16 00

Bristol and Paris, Cong. ch.	18 36
Clinton, Cong. ch.	8 50
Coloma, Cong. ch.	1 50
Eagle River, Ben F. Jones,	1 00
Glenbeulah, Cong. ch.	5 00
Greenwood, Geo. Ford,	5 00
Janesville, 1st Cong. ch., with prev. dona., to const. Rev. ROBERT C. DENNISON, H. M., 25; Mrs. E. E. Pratt, 50c.	25 50
La Crosse, H. O. Rockwell,	1 00
Lancaster, B. White,	5 00
Mondovi, Mrs. Lucy D. Stanley,	1 00
Seymour, Cong. ch.	2 60
Watertown, 1st Cong. ch.	4 65
Williams Bay, Cong. ch.	1 48—155 09

IOWA.

Atlantic, Cong. ch.	5 00
Chester, Cong. ch.	1 20
Council Bluffs, Rev. G. G. Rice,	5 00
Creston, Mrs. M. M. Pinkerton, "Forward Movement," for support Rev. J. P. Jones,	1 00
Des Moines, Pilgrim Cong. ch., 7-33; M. S. Atkins, for Debt, 5,	12 33
De Witt, Cong. ch.	15 60
Dubuque, 1st Cong. ch.	33 50
Dumont, Mrs. H. C. Brown,	5 00
Eagle Grove, Cong. ch.	5 75
Emmetsburg, Cong. ch.	5 61
Garnet, Mrs. Wm. Schneider, "Forward Movement," for support Rev. J. P. Jones,	1 00
Gem Point, Cong. ch.	2 45
Glenwood, Y. P. S. C. E., for Debt,	10 00
Goldfield, Harriet Philbrook,	2 00
Humboldt, Cong. ch.	17 20
Iowa Falls, Cong. ch., by Proctor Bros.	5 00
Letts, H. Lieberknecht,	10 00
Long Creek, D. D. Davis,	6 50
Maquoketa, 1st Cong. ch.	13 15
Minden, Cong. ch.	10 00
Mt. Pleasant, Friend,	2 00
Muscatine, Cong. ch.	76 47
New Hampton, 1st Cong. ch.	12 25
Newton, Cong. ch.	23 25
Orient, Cong. ch.	5 00
Osage, Mrs. P. A. Shattuck,	5 00
Otho, Cong. ch.	5 50
Prairie City, 1st Cong. ch.	11 66
Randalia, N. S. Parker,	5 00
Rowan, Cong. ch.	2 00
Toledo, F. J. Douglass,	2 50—308 42

MINNESOTA.

Excelsior, Cong. ch.	13 50
Minneapolis, Como-ave. Cong. ch., 100; Vine Cong. ch., 5; do., Mrs. K. A. Fisher, 13; Friend, 50; S. R. Sikes, 10,	178 00
Northfield, Cong. ch.	15 15
Owatonna, Cong. ch.	24 50
St. Charles, C. C. Bachelder,	75
St. Paul, A. M. Stokoe,	1 00
Silver Lake, Bohemian ch.	20 25
Spring Valley, 1st Cong. ch.	17 30—270 45

KANSAS.

Herndon, Ger. Cong. ch.	4 00
Kirwin, Cong. ch.	3 18
Logan, Ger. Cong. ch.	3 00
Manhattan, 1st Cong. ch.	38 70
Netawaka, Cong. ch.	12 40
Wabaunsee, 1st Cong. ch.	26 15—87 43

NEBRASKA.

Blair, Cong. ch.	4 47
David City, 1st Cong. ch.	1 45
Exeter, 1st Cong. ch.	6 40
Germantown, Cong. ch.	11 00
Grant, Mrs. G. W. Knapp,	5 00
Jamestown, G. P. Davis,	5 00
Meriden, Mrs. H. W. Sprague,	5 00
Neligh, 1st Cong. ch.	26 00
Sutton, 1st Cong. ch.	24 10—88 42

CALIFORNIA.

Cottonwood, Cong. ch.	1 00
Martinez, Cong. ch.	31 00
Oakland, Rev. and Mrs. L. L. Wort,	3 00
Paso Robles, Plymouth Cong. ch., Ladies' Work Circle,	1 50
Red Bluff, Scott Doane,	5 00
San Francisco, Richmond Cong. ch., 7; W. L. Irvine, 1,	8 00
Santa Rosa, Cong. ch.	12 00
Saratoga, Cong. ch.	1 00
Villa Park, Cong. ch.	10 00
——, Friend,	9 60—82 10

OREGON.

Corvallis, Mrs. R. Kelley,	1 50
Forest Grove, Cong. ch.	11 00
Hood River, 1st Cong. ch.	2 90—15 40

IDAHO.

Boise City, Cong. ch.	4 00
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WASHINGTON.

Colville,	4 55
Madrone, R. M. Hoskinson,	4 00
Seattle, Mrs. H. Vance,	10 00
Walla Walla, Whitman and Ells Memorial ch.,	2 50
Washougal, B. Acker,	20 00
West Ferndale, Cong. ch.	1 00—42 05

UTAH.

Salt Lake City, Phillips Cong. ch.	10 70
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NORTH DAKOTA.

Amenia, Cong. ch.	12 00
Williston, Cong. ch.	1 60—13 60

SOUTH DAKOTA.

Cheyenne River, Cong. ch.	1 00
Mazeppa, Cong. ch.	2 00
Moreau River, Cong. ch.	1 37
Myron, Cong. ch.	1 00
Oahe, Cong. ch.	1 50
Wakonda, Cong. ch.	7 35—14 22

COLORADO.

Highlandville, Mrs. M. L. Mead,	5 00
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OKLAHOMA.

Seward, Rev. L. S. Childs, for work in Armenia,	2 50
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MONTANA.

Billings, C. M. Chaffee,	10 00
Red Lodge, Cong. ch.	5 50
South Butte, Alice L. Crossman,	5 00—20 50

NEW MEXICO.

Albuquerque, Cong. ch.	10 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tientsin,	10 00
Germany, Ilsenburg,	5 00
Hawaiian Islands, Honolulu,	80 00
Turkey, Harpoot,	27 50—122 50

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer,</i>	2,050 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California,	
<i>Treasurer,</i>	387 70

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, 1st Y. P. S. C. E., 10; Bar Harbor, Cong. Sab. sch., 10; Brownfield, Saco Valley Convention, Y. P. S. C. E., 8.75; Saco, 1st Parish, Y. P. S. C. E., 5,	33 75
VERMONT. — Greensboro, Cong. Sab. sch., 2.21; Montpelier, Y. P. S. C. E., 8.19,	10 40
MASSACHUSETTS. — Brockton, South Cong. Y. P. S. C. E., 5; Norwood, 1st Cong. Y. P. S. C. E., 5; Spencer, Y. P. S. C. E., 5; Sterling, Y. P. S. C. E., 5; Westfield, 1st Cong. ch., 12,	32 00
CONNECTICUT. — Danbury, 1st Cong. Y. P. S. C. E., 10; East Granby, Y. P. S. C. E., 2.30; Norwich, Broadway Y. P. S. C. E., 60; Winsted, Union Y. P. S. C. E., 2,	74 30
NEW YORK. — Brooklyn, Y. P. S. C. E. of Church of the Pilgrims, 25; Middletown, 1st Cong. ch., 4; Sherburne, 1st Cong. Sab. sch., 24.30; Warsaw, Cong. Sab. sch., 10.96,	64 26
MISSOURI. — St. Louis, Reber-pl. Y. P. S. C. E.	5 00
ILLINOIS. — Chicago, Pacific Y. P. S. C. E., 5.37; Lisle, Cong. Sab. sch., 6,	11 37
OHIO. — Cleveland, Olivet Y. P. S. C. E.,	3 00
MICHIGAN. — Clinton, Y. P. S. C. E., 20; Detroit, Jun. C. E. S. of Old First Cong. ch., 10,	30 00
IOWA. — Dubuque, 1st Cong. Sab. sch., 4.01; Humboldt, Y. P. S. C. E. and Jun. do., 10; Manchester, Y. P. S. C. E., 5.30,	19 31
WISCONSIN. — Waukesha, Y. P. S. C. E., Tab. Welsh Cong. ch.	9 87
KANSAS. — Smith Centre, Jun. C. E. S.	6 00
UTAH. — Salt Lake City, Phillips C. E. S.	2 50
IDAHO. — Boise City, Y. P. S. C. E.	3 30
SOUTH DAKOTA. — Wakonda, Union Y. P. S. C. E., for work in Armenia,	4 00
	309 06

CHILDREN'S "MORNING STAR" MISSION.

VERMONT. — Montpelier, Y. P. S. C. E., for pupil, Marshall Islands Training School,	25 00
MASSACHUSETTS. — Watertown, Infant class, Phillips Cong. Sab. sch.	3 31
ILLINOIS. — Chicago, 1st Cong. Sab. sch., 6.03; Joy Prairie, Cong. Sab. sch., 9.91,	15 94
	44 25

FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT. — Lisbon, Y. P. S. C. E.	10 00
ILLINOIS. — Belvidere, Y. P. S. C. E., for Larkin Fund, 5; Crystal Lake, do., for do., 5; Danvers, do., for do., 10; Granville, do., for do., 5; Malta, do., for do., 5; Mattoon, do., for do., 2.50; Wyandot, do., for do., 16.55,	49 05
WISCONSIN. — Fort Atkinson, Y. P. S. C. E., for Olds Fund, 5; Milwaukee, Y. P. S. C. E., of Grand-ave, Cong. ch., for do., 6.25; Plymouth, Y. P. S. C. E., for do., 6.69,	17 94
IOWA. — Fairfax, Y. P. S. C. E., for White Fund, 3; Victor, do., for do., 4,	7 00
MINNESOTA. — Crookston, Y. P. S. C. E., for White Fund,	2 25
NEBRASKA. — Exeter, Y. P. S. C. E., for Bates Fund, 10; Taylor, do., for do., 5,	15 00
COLORADO. — Lyons, Y. P. S. C. E., for Albrecht Fund, 3.05; Manitou, do., for do., 15,	18 05
	119 29

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Lyme, Jun. C. E. S., for pupil, Yozgat,	5 00
VERMONT. — West Townshend, Mrs. Frank Barber, for work, Kalgan,	75

MASSACHUSETTS. — Boston, J. W. Field, for work, East Turkey, 30; L. M. Child, for Child School, 25; Laura W. Shapleigh, for work, care Dr. A. L. Shapleigh, 15; Framingham, Miss Lucinda Carter, for native helpers, care Rev. C. R. Hager, 2; Newton, Eliot ch., for scholarship, Yozgat, 15; do., Y. M. C. A., for native preachers, care Dr. A. L. Shapleigh, 70; Newton Highlands, Y. P. S. C. E., for Bible-reader, Marathi, 24; Reading, Cong. ch., for use Rev. James Smith, 14; Springfield, Sale of shells, for work, care Rev. L. S. Gates, 87c,	195 87
CONNECTICUT. — Middletown, Mrs. Ward, for work, care Rev. L. S. Gates, 20; New Haven, Rev. H. W. Pope, for use of Rev. Dwight Goddard, 30; Putnam, Friend, for student, Foochow, 20; Somers, Friend, for work, care Rev. L. S. Gates, 5; Southport, Mrs. W. D. Gookin, for work, Pasmalai, 25; Windsor Locks, Prim. Dept., Cong. Sab. sch., for work in China, 9,	109 00
NEW YORK. — Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, China, 5; East Bloomfield, Cong. Sab. sch., for missionaries' homes in Shansi, 25.47,	30 47
NEW JERSEY. — Princeton, D. N. Furnajeff, for student, Samokov,	30 00
PENNSYLVANIA. — Philadelphia, A. M. Morrison Bible class, for student, Foochow,	33 00
GEORGIA. — Atlanta, Mrs. Lucy Case, for work, care Rev. L. S. Gates,	10 00
LOUISIANA. — Jennings, Y. P. S. C. E., for work, care Rev. H. G. Bissell,	16 00
OHIO. — Oberlin, Friend, for pupil, Marsovan,	13 25
ILLINOIS. — Evanston, Friend, for work, care Rev. S. C. Bartlett,	1 00
KANSAS. — Manhattan, Y. P. S. C. E., for student, Anatolia College,	14 00
WISCONSIN. — Trevor, Y. P. S. C. E., for work, care Rev. H. G. Bissell,	10 00
CALIFORNIA. — Mills College, Mrs. C. T. Mills, for work, care Rev. R. C. Hastings,	20 00
TURKEY. — Talas, Friends, for Bibles, care Rev. J. P. Jones,	10 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For refit Miss M. J. Gleason,	125 00
For extra expenses Miss M. M. Patrick,	133 00
For pupil, care Miss E. M. Stone,	13 20
For work, care Miss E. McCallum,	19 00—290 20

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For use of Miss A. E. Swenson,	8 00
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INCOME ENDOWMENT ANATOLIA COLLEGE.

Income in part for College expenses at Marsovan,	880 00
For self-help department,	264 00
For scholarship,	132 00
For building expenses,	44 00—1,320 00
	2,116 54
Donations received in September,	14,769 70
Legacies received in September,	11,315 62
	26,085 32

FOR YOUNG PEOPLE.

A BRAVE CONFESSOR.

BY REV. CYRUS HAMLIN, D.D., LL.D.

ABOUT the month of September, 1864, I went to the beautiful city of Brousa, in order to settle some difficulties in the church over which I had a special care. I took with me Mr. Williams, the "converted Turk," who, under the protection of the English and Dutch embassies, had for years been unmolested.

We crossed the Sea of Marmora, about forty miles, in a crowded steamer, not less than twenty Brousa Turks being of the party. He was not to make himself known; for Brousa was a fanatical Moslem city. To my consternation I found him in the midst of the Turks on board, giving them a lecture on the points in which the Koran agrees with the Four Gospels. I drew him off as soon as I could and planned our escape from what I knew would follow. Landing at Moudania, there was a ride of sixteen miles to Brousa. We landed first, at some risk. I knew that the Greek Toma (Thomas) had the two fleetest of the forty horses waiting at the landing. I am no horseman, but we mounted those horses and were off long before any Turk had his mount, and we were in Brousa a full hour before any other arrival.

Our Armenian brethren felt anxious about the morrow; but we held the church meeting which had been appointed, and the difficulties were easily settled.

It was almost incredible that a Turk should be speaking the words of Jesus in Brousa, and should declare himself ready to meet the consequences, since they would be only such as his Lord should appoint.

The next day, at about ten o'clock, the badvelli (pastor), Mr. Williams, and myself went to the large and fine school kept in the basement of the church. I had built this basement expressly for the school. While sitting there, I was suddenly filled with consternation by a procession passing down by the windows to the entrance of the school. It was the vali, the chief justice, and the collector of the revenue — the three highest officers of the great province of Bithynia, with a guard of sixteen soldiers.

I said to the pastor as they stopped at the door, "Invite them in, and we will show them what the school is." After a few words with them he came back, saying, "They wish to meet us and *our guest* in the church." The teacher went out to conduct them into the church, and we three went right upstairs to meet them.

They were evidently gentlemen of fine presence and bearing. After all Oriental salutations had passed between us and all were seated, and again saluted, the chief justice — whom Consul Sanderson had told me was the ablest Moslem he



VIEW OF BROUSA, WESTERN TURKEY, FROM THE CITADEL.

had met with in his twenty-five years of consular duties — turning to me, said, “I think that large book on the desk is your holy book (*Azziz Kitab*).” I replied, “It is a translation from the original languages into Armenian.” Turning to Mr. Williams he remarked that he had read and admired the poetry of Isaiah in the Arabic. Then a spirited and interesting conversation took place between Mr. Williams and the chief justice, to which the other two officials listened with fixed attention.

At length he stopped and fired his first gun, which took our breath away. Turning full upon Mr. Williams he said : —

“It has been my good fortune to converse with foreigners who spoke our language passably well, but I never before met with one who speaks it as you do, exactly like a Moslem born !”

“I may well so speak it,” replied Mr. Williams. “I was a Mussulman until I was forty-five years old, when I became acquainted with the holy gospels ; and I am now a Christian, a disciple of Hazaretli Isa (adorable Jesus) !”

It confounded them all. The soldiers stepped forward, but the vali’s hand arrested them. The chief justice bent forward, his elbows upon his knees, and ran his beads swiftly through his hands. The vali looked straight into the air. The collector at my right, evidently a rollicking fellow, ready to burst at the utter confusion of his superiors, nudged me and hid his face from them behind me. The silence was awful. But the chief justice recovered himself. He threw himself back into an easy attitude and, with a tone of forced indifference, remarked, addressing Mr. Williams, “There is one thing I never could understand. How can an educated man — a man of science and philosophy — believe and affirm that three are one and one is three? What is your doctrine of the Holy Trinity?”

“Your Honor is in error,” replied Mr. Williams. “That is not our doctrine of the Holy Trinity. I believe in the unity of God as earnestly as Your Honor. But in the mystery of the infinite deity there is a distinction — to us a mysterious, but yet a true distinction — which is not a separation of the unity of God, but which is manifested to us as Father, Son, and Holy Spirit. They are not three in the same sense that they are one, because there is no division of the being or infinite nature of God.”

Many other things were said and passages in the Koran referred to. The chief justice turned to me and said, “Do you accept the words of your friend?” I replied in the affirmative. He added, “I now see how it is possible for an educated man to accept and defend this doctrine. But I have asked bishops, Armenian and Greek, and they have always replied, ‘It is a holy mystery ; it is not for us to explain it.’” Some uncomplimentary remarks about the bishops followed and conversation became general.

After a little while, all restraint being thrown off, the vali rose to take leave, ordering the soldiers to retire and wait. Now came the final test. Turkish etiquette has a way of measuring respect, or the want of it, in leave-taking. The three officials first saluted me, as they would any person, in a friendly manner. They did the same to the native pastor — a rayah — and without the least trimming whatever. But next came the renegade whose life was forfeited. Would they pass him with a sneer? Each one — the vali of Bithynia, the astute

and learned chief justice, and the collector—bowed down and gave him the salutation of honor!

When all had retired and we were left standing in amazement, I said to Mr. Williams, "How do you understand this?" "The hand of Jesus was upon them," he replied; "the hand of Hazaretli Isa."



A TURKISH VILLAGE NEAR BROUSA.

These officials had doubtless concocted an entirely different program, which was upset by Mr. Williams' unexpected and astonishing confession; and the acute chief justice gave it the turn he did. It may be that the salutation was out of respect to his courage. The next day we left Brousa, and it was well we did.

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-eighth Annual Meeting in the Hyperion Opera House, New Haven, Conn., October 12, 1897, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.
Jonathan L. Jenkins, D.D., Portland.
George H. Eaton, Esq., Calais.
Hon. Egerton R. Burpee, Bangor.

New Hampshire.

Samuel C. Bartlett, D.D., LL.D., Hanover.
Franklin D. Ayer, D.D., Concord.
T. Eaton Clapp, D.D., Manchester.
Elisha R. Brown, Dover.
Cyrus Richardson, D.D., Nashua.
Rev. George E. Lovejoy, Pittsfield.

Vermont.

Charles F. Thompson, Esq., Brattleborough.
Gen. Oliver O. Howard, Burlington.
Matthew H. Buckham, D.D., Burlington.
Rev. Henry Fairbanks, Ph.D., St. Johnsbury.
George W. Phillips, D.D., Rutland.
Charles W. Osgood, Esq., Bellows Falls.
Albert H. Heath, D.D., St. Johnsbury.
Gilbert M. Sykes, Dorset.

Massachusetts.

Joshua W. Wellman, D.D., Malden.
Edwin B. Webb, D.D., Wellesley.
A. E. P. Perkins, D.D., Worcester.
Daniel L. Furber, D.D., Newton Centre.
Richard H. Stearns, Esq., Boston.
Samuel Johnson, Esq., Boston.
Egbert C. Smyth, D.D., Andover.
A. Lyman Williston, Esq., Northampton.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Thomas J. Borden, Esq., Fall River.
Cyrus Hamlin, D.D., LL.D., Lexington.
Elnathan E. Strong, D.D., Auburndale.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Franklin Carter, LL.D., Williamstown.
Samuel B. Capen, Esq., Boston.
Hon. William P. Ellison, Newton.
Hon. William H. Haile, Springfield.
John Lincoln Barry, Esq., Dorchester.
G. Henry Whitcomb, Esq., Worcester.

Edward A. Studley, Esq., Boston.
Arthur Little, D.D., Dorchester.
Rev. George A. Tewksbury, Concord.
Francis E. Clark, D.D., Auburndale.
Rev. Payson W. Lyman, Fall River.
Lyman S. Rowland, D.D., Lee.
Hon. J. M. W. Hall, Cambridge.
Rev. John R. Thurston, Whitinsville.
Thomas Weston, Esq., Newton.
Ezra A. Stevens, Esq., Malden.
Rev. William W. Jordan, Clinton.
Samuel E. Herrick, D.D., Salem.
Charles H. Daniels, D.D., Newton.
Smith Baker, D.D., East Boston.
William H. Davis, D.D., Newton.
Henry M. Moore, Esq., Somerville.
William F. Day, Esq., Boston.
Elijah Horr, D.D., Brookline.
James L. Barton, D.D., Newton Centre.
DeWitt S. Clark, D.D., Salem.
Charles A. Hopkins, Brookline.
Rev. John H. Lockwood, Westfield.
Edward F. Morris, Monson.
Hon. Edward W. Chapin, Holyoke.
William F. Whittemore, Boston.
Frank H. Wiggin, Boston.
Rev. Charles M. Southgate, Auburndale.
Rev. William H. Woodwell, Sandwich.
Rev. Frank L. Goodspeed, Springfield.
Thomas Todd, Esq., Concord.
George A. Gordon, D.D., Boston.
Arcturus Z. Conrad, D.D., Worcester.
Rev. Charles E. Jefferson, Chelsea.
Edward A. Reed, D.D., Holyoke.
Samuel Usher, Cambridge.
Charles J. Holmes, Fall River.
Samuel B. Shapleigh, Allston.
Rev. Edward C. Ewing, Danvers.
Hon. William B. Plunkett, Adams.
Rev. William E. Wolcott, Lawrence.
Rev. John A. McColl, New Bedford.
Charles N. Prouty, Spencer.
Rev. Samuel V. Cole, Norton.
Charles E. Swett, Winchester.

Rhode Island.

James G. Vose, D.D., Providence.
Rev. James H. Lyon, Central Falls.

Connecticut.

Charles R. Palmer, D.D., New Haven.
 Burdett Hart, D.D., New Haven.
 Hon. Nathaniel Shipman, Hartford.
 Lewis A. Hyde, Esq., Norwich.
 Azel W. Hazen, D.D., Middletown.
 Frank Russell, D.D., Bridgeport.
 James W. Cooper, D.D., New Britain.
 George P. Fisher, D.D., New Haven.
 Lewellyn Pratt, D.D., Norwich.
 Chester D. Hartranft, D.D., Hartford.
 S. LeRoy Blake, D.D., New London.
 Hon. N. D. Sperry, New Haven.
 Samuel H. Howe, D.D., Norwich.
 Rev. Joseph H. Twichell, Hartford.
 Waterman R. Burnham, Esq., Norwich.
 Justin E. Twitchell, D.D., New Haven.
 John H. Perry, Esq., Southport.
 Hon. Simeon E. Baldwin, New Haven.
 Hon. O. V. Coffin, Middletown.
 John G. Davenport, D.D., Waterbury.
 William W. McLane, D.D., New Haven.
 Rev. Asher Anderson, Meriden.
 Watson L. Phillips, D.D., New Haven.
 Russell T. Hall, D.D., Greenwich.
 Edward W. Marsh, Esq., Bridgeport.
 Charles M. Lamson, D.D., Hartford.
 Joseph Anderson, D.D., Waterbury.
 James B. Williams, Glastonbury.
 George M. Woodruff, Litchfield.
 Lucian D. Warner, Naugatuck.
 Rev. John DePeu, Bridgeport.
 George B. Stevens, D.D., New Haven.

New York.

Richard S. Storrs, D.D., LL.D., Brooklyn.
 Zebulon S. Ely, Esq., New York City.
 D. Willis James, Esq., New York City.
 L. Henry Cobb, D.D., New York City.
 Edward N. Packard, D.D., Syracuse.
 Henry A. Stimson, D.D., New York City.
 A. J. F. Behrends, D.D., Brooklyn.
 M. E. Strieby, D.D., New York City.
 Thomas B. McLeod, D.D., Brooklyn.
 John F. Anderson, Jr., Esq., Brooklyn.
 John H. Washburn, Esq., New York City.
 William E. Park, D.D., Gloversville.
 John D. Cutter, Esq., Brooklyn.
 Charles C. Creegan, D.D., New York City.
 William A. Robinson, D.D., Middletown.
 Samuel H. Virgin, D.D., New York City.
 Joseph E. Brown, Esq., Brooklyn.
 Charles A. Hull, Brooklyn.
 Albert J. Lyman, D.D., Brooklyn.
 David A. Thompson, Esq., Albany.
 Robert R. Meredith, D.D., Brooklyn.
 J. J. McWilliams, Buffalo.
 William E. Griffis, D.D., Ithaca.
 Lyman Abbott, D.D., Brooklyn.
 Rev. Charles H. Dickinson, Canandaigua.

Rev. William H. Hobbs, Warsaw.
 Guilford Dudley, Poughkeepsie.
 C. Delano Wood, Esq., Brooklyn.
 George N. Boardman, D.D., New York.

New Jersey.

Amory H. Bradford, D.D., Montclair.
 William Hayes Ward, D.D., Newark.
 Fritz W. Baldwin, D.D., East Orange.

Pennsylvania.

George L. Weed, Esq., Philadelphia.

District of Columbia.

David J. Brewer, LL.D., Washington.

Louisiana.

Henry L. Hubbell, D.D., Lake Charles.

Ohio.

James Brand, D.D., Oberlin.
 John W. Simpson, D.D., Marietta.
 Henry M. Tenney, D.D., Oberlin.

Illinois.

Eliphalet W. Blatchford, Esq., Chicago.
 Ralph Emerson, Esq., Rockford.
 Charles H. Case, Esq., Chicago.
 James G. Johnson, D.D., Chicago.
 Franklin W. Fisk, D.D., Chicago.
 William E. Hale, Esq., Chicago.
 G. S. F. Savage, D.D., Chicago.
 Alexander R. Thain, D.D., Chicago.
 Thomas D. Robertson, Esq., Rockford.
 Rev. A. N. Hitchcock, PH.D., Chicago.
 Rev. Frederick S. Hayden, Jacksonville.
 David Fales, Lake Forest.
 Willard Scott, D.D., Chicago.

Michigan.

Nehemiah Boynton, D.D., Detroit.

Wisconsin.

Edward D. Eaton, D.D., Beloit.
 Eugene G. Updyke, D.D., Madison.

Minnesota.

James W. Strong, D.D., Northfield.
 George H. Rust, Esq., Minneapolis.
 George R. Merrill, D.D., Minneapolis.

Iowa.

William W. Gist, D.D., Osage.

Missouri.

Michael Burnham, D.D., St. Louis.

South Dakota.

Rev. Edward M. Williams, Yankton.

North China.

Henry Blodget, D.D., Peking.

MALE HONORARY MEMBERS REPORTED
AS PRESENT.

Maine.

Rev. J. S. Williamson, Augusta.
Rev. H. G. Mank, New Gloucester.

New Hampshire.

Rev. A. J. McGown, Amherst.
Rev. W. W. Livingston, Jaffrey.
Rev. J. G. Robertson, Chester.

Vermont.

Rev. H. F. Barnard, Bradford.
Rev. W. N. Bacon, Bridport.
E. L. Ripley, Burlington.
Rev. W. S. Hazen, Northfield.
Rev. William Hazen, Sherburne.

Massachusetts.

Rev. G. W. Christie, Amesbury.
Paul T. B. Ward, Amherst.
F. N. Peloubet, D.D., Auburndale.
Rev. A. B. Keith, Braintree.
Rev. J. F. Gaylord, Barre.
Rev. J. B. Seabury, Dedham.
Rev. E. C. Webster, Dorchester.
Rev. Hiram Houston, Dorchester.
Rev. E. G. Porter, Boston.
Rev. S. L. Loomis, Boston.
Rev. M. H. Hitchcock, Boston.
Rev. A. W. Archibald, Brockton.
Reuen Thomas, D.D., Brookline.
Rev. J. W. Sneath, Cambridge.
Rev. E. F. Hunt, Conway.
Lyman Whiting, D.D., East Charlemont.
Rev. G. H. Hubbard, Enfield.
Rev. R. M. Woods, Hatfield.
Rev. Edward Day, Lenox.
Rev. G. R. W. Scott, Leominster.
Rev. S. G. Barnes, Longmeadow.
James G. Buttrick, Lowell.
Rev. B. F. Leavitt, Melrose Highlands.
Thomas Sims, D.D., Melrose.
Rev. A. M. Boulgourjoo, Melrose.
Rev. John Barstow, Medford.
Hon. Eleazer Boynton, Medford.
H. N. Ackermann, Medford.
Rev. Webster Woodbury, Milford.
Rev. G. P. Eastman, Millbury.
T. P. Carlton, Middleboro.
Rev. James Tufts, Monson.
Rev. C. E. Havens, Newton Highlands.
Rev. A. W. Hitchcock, Newburyport.
Rev. I. O. Patton, Newburyport.
E. H. Byington, D.D., Newton.
Rev. J. S. Sewall, North Brookfield.
Rev. J. C. White, Plymouth.
Rev. F. J. Fairbanks, Royalston.
Rev. C. A. White, Princeton.
Rev. J. F. Brodie, Salem.
Rev. John Cowan, Southampton.

Rev. F. B. Makepeace, Springfield.
J. H. Barton, Springfield.
Rev. J. A. Goodrich, Shelburne.
Rev. H. A. Blake, Webster.
Rev. E. H. Chandler, Wellesley.
Rev. P. T. Farwell, Wellesley Hills.
Samuel Smith, West Springfield.
Rev. R. A. Robinson, Williamstown.
Rev. T. S. Robie, West Hawley.
Daniel Merriman, D.D., Worcester.
Rev. F. L. Bristol, Uxbridge.

Rhode Island.

Rev. A. L. Clark, Kingston.

Connecticut.

Rev. Augustus Alvord, Barkhamsted.
Rev. H. C. Woodruff, Black Rock.
Rev. J. P. Hoyt, Cheshire.
B. G. Northrop, LL.D., Clinton.
Rev. T. A. Emerson, Clinton.
Rev. E. C. Ingalls, Colchester.
J. N. Adams, Colchester.
Rev. H. S. Brown, Danielson.
Rev. A. F. Pierce, Danbury.
Rev. W. E. B. Moore, East Hartland.
H. D. Chapman, East Haddam.
Rev. S. J. Clark, East Haven.
Rev. W. F. English, East Windsor.
Rev. O. W. Means, Enfield.
Rev. W. F. Arms, Essex.
Rev. G. W. Banks, Guilford.
E. P. Parker, D.D., Hartford.
Rev. G. E. Sanborne, Hartford.
Rev. J. S. Voorhees, Hartford.
Geo. B. Burrall, Lakeville.
E. N. Hinckley, Lebanon.
E. W. Leete, Leete's Island.
Rev. Q. M. Bosworth, Lisbon.
S. B. Little, Meriden.
Rev. J. W. Moulton, Middle Haddam.
Rev. F. W. Greene, Middletown.
L. S. Deming, Newington.
T. H. Thorpe, North Haven.
J. H. Wilcox, New London.
E. S. Green, New Milford.
Rev. F. H. Viets, North Woodstock.
T. T. Munger, D.D., New Haven.
Rev. William H. Kingsbury, New Haven.
Samuel Harris, D.D., New Haven.
Rev. N. H. Whittersey, New Haven.
Rev. J. R. Browne, New Haven.
Henry A. Warner, New Haven.
Geo. E. Day, D.D., New Haven.
Thomas P. Merwin, New Haven.
Rev. W. B. Greene, Pomfret.
C. N. Fenn, Putnam.
Rev. F. D. Sargent, Putnam.
Rev. R. H. Gidman, Preston.
Rev. J. W. Ballantine, Ridgefield.
Rev. J. S. Ives, Stratford.

Rev. J. C. Goddard, Salisbury.
 Rev. W. H. Barrows, Southbury.
 Rev. F. S. Brewer, South Glastonbury.
 Rev. J. O. Barrows, Stonington.
 Rev. G. A. Pelton, Stony Creek.
 Rev. William Carr, Taftville.
 Rev. Austin H. Norris, Torrington.
 Rev. J. J. Blair, Wallingford.
 Rev. N. J. Squires, West Haven.
 Rev. C. F. Clarke, Whitneyville.

New York.

Rev. J. C. Wilson, Brooklyn.
 Rev. A. L. Green, Buffalo.
 Rev. H. D. Sheldon, Buffalo.
 A. S. Smalley, D.D., Jamestown.
 Edward W. Gilman, D.D., New York City.
 D. B. Holmes, New York City.
 O. S. Dean, D.D., Patterson.
 W. W. Belden, D.D., Pleasant Plains.
 Rev. W. H. Hopkins, Poughkeepsie.

New Jersey.

Rev. H. S. Bliss, Upper Montclair.

Ohio.

Rev. C. S. Mills, Cleveland.
 Lucius F. Mellen, Cleveland.

Illinois.

Simeon Gilbert, D.D., Chicago.

Idaho.

Rev. E. A. Paddock, Weiser.

MISSIONARIES PRESENT.

Rev. T. W. Woodside, Africa.

Rev. Geo. D. Marsh and wife, European Turkey.
 Rev. J. W. Baird, European Turkey.
 Miss E. M. Stone, European Turkey.
 Rev. O. P. Allen, Turkey.
 Mrs. T. D. Christie, Turkey.
 Mrs. G. P. Knapp, Turkey.
 Mrs. F. M. Newell, Turkey.
 Miss E. B. Huntington, Turkey.
 Rev. Willis C. Dewey, Turkey.
 Miss K. B. Fraser, Turkey.
 Rev. Lyman Bartlett, Turkey.
 Mrs. Sarah E. Smith, Turkey.
 Rev. Henry S. Barnum and wife, Turkey.
 Mrs. C. Frank Gates, Turkey.
 Mrs. S. M. Schneider, Turkey.
 Rev. John S. Chandler and wife, India.
 Rev. Harvey M. Lawson and wife, India.
 Rev. Henry Blodget, D.D., and wife, China.
 Rev. William S. Ament and wife, China.
 Rev. James H. Roberts and wife, China.
 Rev. Lyman P. Peet and wife, China.
 Rev. C. C. Baldwin, D.D., China.
 Rev. F. W. Davis, China.
 Miss Mary S. Morrill, China.
 Rev. D. C. Greene, D.D., and wife, Japan.
 Mrs. J. H. Pettee, Japan.
 Mrs. J. H. De Forest, Japan.
 Miss Eliza Talcott, Japan.
 Rev. Hilton Pedley and wife, Japan.
 Miss A. H. Bradshaw, Japan.
 Miss Nina C. Stewart, Japan.
 Miss F. E. Griswold, Japan.
 Mrs. Alice G. Gulick, Spain.
 Rev. I. M. Channon, Micronesia.
 Miss Annie E. Abell, Micronesia.
 Rev. John S. Porter and wife, Austria.

President Rev. R. S. Storrs, D.D., took the chair, read the Scriptures, and offered prayer. The hymn, "All hail the power of Jesus' name!" was sung.

The Minutes of the last meeting were read.

Prof. Geo. P. Fisher, D.D., extended a welcome in behalf of the churches of New Haven, to which the President responded.

The President appointed the following:—

Committee on Nominations.—Rev. S. C. Bartlett, D.D., Charles A. Hopkins, Esq., Charles A. Hull, Esq., Prof. Geo. P. Fisher, D.D., Rev. M. Burnham, D.D., Ralph Emerson, Esq., Pres. Jas. W. Strong, D.D.

The President also nominated the following Committees:—

Business Committee.—Rev. Charles R. Palmer, D.D., Samuel Johnson, Esq., D. Willis James, Esq., Rev. A. H. Bradford, D.D., Prof. F. W. Fisk, D.D.

Committee of Arrangements.—Rev. Watson L. Phillips, D.D., Rev. W. W. McLane, D.D., Rev. Newman Smyth, D.D. These nominations were confirmed.

Secretary Daniels read the Report of the Prudential Committee on the Home Department.

Treasurer Wiggin presented the report of the financial affairs of the Board, with certificates of the auditors.

Secretary Barton read that part of the Annual Survey relating to the missions in Japan, Ceylon, India, Eastern and European Turkey, and Papal Lands.

Secretary Smith read that part of the Annual Survey relating to the missions in the Pacific Islands, China, Africa, Western and Central Turkey.

Adjournment was taken to a quarter before eight o'clock.

TUESDAY EVENING.

The President took the chair at 7.45 o'clock. A hymn was sung. Scripture was read by Rev. Llewellyn Pratt, D.D., and a prayer was offered by Rev. E. B. Webb, D.D.

The sermon was preached by Rev. Nehemiah Boynton, D.D., of Detroit, Mich., on the text (John 21 : 17), "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

The hymn "Rock of Ages" was sung.

Rev. S. C. Bartlett, D.D., reported for the Committee on Nominations the following Committees and they were appointed: —

Committee on Home Department. — Rev. Arthur Little, D.D., Rev. Howard S. Bliss, Rev. J. H. Roberts, Joseph E. Brown, Esq., John D. Cutter, Esq.

Committee on the Missions in Secretary Smith's Department. — Rev. Cyrus Hamlin, D.D., Rev. E. C. Ewing, Rev. James W. Cooper, D.D., Rodney Dennis, Esq., Dyer B. Holmes, Esq.

Committee on Missions in Secretary Barton's Department. — Pres. F. W. Fisk, D.D., Rev. A. B. Bassett, Rev. Robert M. Woods, Prof. Egbert C. Smyth, D.D., Geo. H. Rust, Esq.

Committee on the Treasurer's Report. — D. Willis James, Esq., Col. T. J. Borden, Z. S. Ely, Esq., Wm. H. Haile, Esq., H. M. Moore, Esq.

Adjournment was taken to Wednesday morning at nine o'clock.

WEDNESDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. Elijah Horr, D.D. A hymn was sung and the Minutes were read.

The President nominated the following new members for the Committee on New Members to report next year: Galen C. Moses, Esq., Rev. W. H. Davis, D.D., Chas. H. Hulburd, Esq., Rev. Wm. E. Park, D.D., and they were appointed; Rev. E. N. Packard, D.D., E. D. Smith, Esq., and Pres. Jas. W. Strong, D.D., being the old members of the present Committee, who are continued.

W. F. Whittemore, Esq., reported for the Coöperating Committee for the New England District.

Chas. H. Case, Esq., reported for the Coöperating Committee of the District of the Interior.

Rev. H. S. Bliss reported for the Coöperating Committee for the Middle District, and the several reports were accepted.

Secretary Smith read a paper from the Prudential Committee on "The Success of Foreign Missions."

The Nominating Committee reported through Rev. S. C. Bartlett, D.D., the names of the following gentlemen as a

Committee to Nominate Officers. — Hon. David J. Brewer, Rev. A. J. F. Behrends, D.D., Rev. M. Burnham, D.D., Prof. Geo. P. Fisher, D.D., D. Willis James, Esq., Rev. Arthur Little, D.D., Hon. N. Shipman, Rev. J. G. Vose, D.D., G. Henry Whitcomb, Esq., and they were appointed.

Rev. C. R. Palmer, D.D., reported for the Business Committee the following resolution, which was adopted: —

Resolved, That a Committee of five be appointed to report at this meeting concerning the observance of the approaching Fiftieth Anniversary, on November 29, of the massacre of Marcus Whitman, M.D., recommending such methods as seem appropriate thereto, in recognition of his relation to this Board, and his service in its behalf and that of the country; also to report concerning the propriety of permanent memorials to Dr. and Mrs. Whitman and their associate missionaries of this Board.

The Committee on Nominations reported the following as the

Committee on Place and Preacher.—Rev. G. S. F. Savage, D.D., Rev. N. Boynton, D.D., Rev. C. M. Southgate, Rev. C. M. Lamson, D.D., John H. Washburn, Esq., and they were appointed.

Addresses were made by Rev. E. D. Eaton, D.D., Rev. W. S. Ament, of North China, and Rev. C. M. Lamson, D.D.

The President nominated the following Committee on the Whitman Memorial: Prof. George L. Weed, Rev. A. H. Bradford, D.D., Z. Stiles Ely, Esq., Elbridge Torrey, Esq., Rev. D. L. Furber, D.D., and they were appointed.

Hon. J. M. W. Hall presented from the Prudential Committee a paper on the Business Features of their Work, and the paper was referred to a Committee to be appointed. It was voted that the first hour of the afternoon session be devoted to a free discussion of points touched upon in this paper.

Adjournment was taken to half-past two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at half-past two o'clock. Prayer was offered by Rev. C. R. Palmer, D.D., and a hymn was sung.

During the hour assigned for discussion, under a vote limiting addresses to five minutes, remarks were made by Rev. V. D. David, of India, Rev. Newman Smyth, D.D., C. F. Thompson, Esq., Rev. W. E. Park, D.D., Rev. W. H. Ward, D.D., Rev. J. R. Thurston, J. L. Cozad, Rev. I. M. Channon, and others.

The President nominated the following Committee on the paper from the Prudential Committee presented by Mr. Hall: Rev. Newman Smyth, D.D., Rev. William Hayes Ward, D.D., Rev. C. M. Southgate, Messrs. J. L. Cozad and C. F. Thompson, and they were appointed.

Rev. Arthur Little, D.D., presented the report of the Committee on the Report of the Home Department.

Addresses were made by Rev. Arthur Little, D.D., Rev. J. H. Roberts, of North China, Rev. Howard S. Bliss, Rev. A. N. Hitchcock, PH.D., and the report was accepted.

An address was made by Rev. F. E. Clark, D.D., President of the United Societies of Christian Endeavor.

Adjournment was taken to 7.45 P.M.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at 7.45 o'clock and read the Scripture. A hymn was sung. Prayer was offered by Rev. George W. Phillips, D.D.

Addresses were made by Mr. John R. Mott, President of the Student Volunteer Movement, and Rev. John Henry Barrows, D.D., of Chicago.

Adjournment was taken to nine o'clock Thursday.

THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. A. H. Plumb, D.D. A hymn was sung and the Minutes of yesterday's sessions were read.

The Committee on Missions in Secretary Smith's Department reported, through Rev. E. C. Ewing, in regard to the mission in China. Remarks were made by

Mr. Ewing and Rev. L. P. Peet, of the Foochow Mission, and the report was accepted.

Prayer was offered by Rev. J. B. Seabury.

Prof. G. L. Weed, of the Committee on the Whitman Memorial, reported the following resolutions and they were adopted:—

1. *Resolved*, That some recognition of the services of Marcus Whitman, M.D., to this Board and to the country, be made in the pulpits of the Congregational Churches of the United States on Sunday, November 28, that being the day previous to the fiftieth anniversary of his massacre.

2. *Resolved*, That we recommend that special memorial services be held in Boston and Washington on November 29, the fiftieth anniversary of the massacre.

3. *Resolved*, That we recommend the appointment of a representative from this Board to bear its greetings to the Presbyterian friends of missions at the anticipated unveiling of the statue of Dr. Whitman on the Witherspoon building in Philadelphia; also, that a representative of the Board be appointed to bear similar greetings to the gathering to celebrate this anniversary at Walla Walla, Washington, on the same day.

4. *Resolved*, That we recommend that a Committee of six be appointed, with power to add to its number, to arrange for the memorial services in Washington and Boston, and that to this Committee be referred the question of the erection of a suitable monument to the memory of Dr. Whitman.

Remarks were made by Professor Weed and the President. The latter nominated the following Committees under the resolutions:—

Delegate of the Board to the exercises in Walla Walla, Rev. W. H. Scudder, D.D., of Tacoma.

Delegate of the Board to the exercises in Philadelphia, Rev. C. H. Richards, D.D., of Philadelphia.

Committee on Public Services in Boston, Rev. S. E. Herrick, D.D., Rev. A. E. Dunning, D.D., Rev. Edward G. Porter.

Committee on Public Services in Washington, D. C., Rev. S. M. Newman, D.D., Gen. E. Whittlesey, Gen. O. O. Howard.

These nominations were confirmed.

The Committee on Missions in Secretary Smith's Department presented its report on the missions in Africa through Rev. S. L. Blake, D.D.

Remarks were made by Rev. T. W. Woodside, of the West African Mission, and the report was accepted.

Rev. Cyrus Hamlin, D.D., presented that part of the report which concerned the Turkish missions.

Remarks were made by Dr. Hamlin and Rev. H. S. Barnum, of Constantinople.

Prayer was offered by Rev. J. L. Thurston, and the report was accepted.

Mr. Dyer B. Holmes presented that part of the report which concerned the missions in the Pacific Islands, and the report was accepted.

Remarks were made by Rev. I. M. Channon, of Kusaie, Micronesia.

Pres. F. W. Fisk, D.D., presented the report of the Committee on Missions in Secretary Barton's Department, and the report was accepted after remarks by Rev. J. S. Chandler, of Madura.

Adjournment was taken to four o'clock.

THURSDAY AFTERNOON.

The Board united in the communion service, led by Rev. A. H. Bradford, D.D., and Rev. Geo. A. Gordon, D.D., in the Center Church.

The President took the chair at four o'clock. Prayer was offered by Rev. J. H. Lockwood.

Rev. Michael Burnham, D.D., offered the report of the Committee on New Members, reporting the death of nine members, and the following resignations: Hon. J. W.

Noyes, Rev. D. T. Fiske, D.D., Rev. Daniel March, D.D., Charles A. Jewell, Esq., Hon. Samuel Merrill.

These resignations were accepted.

The Committee nominated the following for Corporate Membership, and they were elected:—

Rev. James G. Merrill, D.D., Rev. George E. Hall, Hon. Dexter H. Richards, Rev. George E. Street, Hon. W. J. Van Patten, Esq., Rev. Reuen Thomas, D.D., James G. Buttrick, Esq., Samuel C. Darling, Esq., Rev. Harlan P. Beach, Rev. W. V. W. Davis, D.D., Edward Whitin, Esq., Rev. F. B. Makepeace, Rev. F. S. Hatch, Dr. John C. Berry, Arthur H. Wellman, Esq., Herbert J. Wells, Esq., Rev. Alexander McGregor, D.D., Rev. Newman Smyth, D.D., Prof. Arthur Gillett, Rev. James W. Bixler, Rev. Albert F. Pierce, Frank E. Ferris, Esq., Henry D. Smith, Esq., Rev. Robert J. Kent, D.D., Albro J. Newton, Esq., Rev. Willard B. Thorp, Rev. William H. Pound, W. H. Nichols, Esq., Charles P. Peirce, Esq., Rev. Howard S. Bliss, Rev. Charles S. Mills, Lucius F. Mellen, Esq., Rev. Frank N. White, Rev. E. M. Vittum, E. S. Miller, Esq., Prof. Arthur H. Pearson, Rev. George C. Adams, D.D., Rev. Thomas McClelland, D.D., Rev. Augustus G. Upton.

Mr. H. M. Moore presented the report of the Committee on the Treasurer's Report, and it was accepted.

A telegram was received from the Congregational Association of Utah, and a response sent.

The Committee appointed last year on Conference with the other Congregational societies, upon a union of the Annual Meetings, was continued, with the addition of two members. The Committee is as follows: Rev. R. R. Meredith, D.D., Rev. C. R. Palmer, D.D., Joseph E. Brown, Esq., Rev. Frank Russell, D.D., C. Delano Wood, Esq.

Rev. A. J. F. Behrends, D.D., reported for the Committee on Officers, nominating the following officers, and they were elected by ballot:—

President.

CHARLES M. LAMSON, D.D.

Assistant Recording Secretary.

EDWARD N. PACKARD, D.D.

Vice-President.

D. WILLIS JAMES, Esq.

Prudential Committee.

For three years.

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ALBERT H. PLUMB, D.D.

HON. WILLIAM P. ELLISON.

Secretaries of Correspondence.

JUDSON SMITH, D.D.

CHARLES H. DANIELS, D.D.

JAMES L. BARTON, D.D.

To fill vacancy caused by death of Hon. Henry D. Hyde.

Editorial Secretary.

E. E. STRONG, D.D.

SAMUEL C. DARLING, Esq.

Term expires 1899.

Treasurer.

FRANK H. WIGGIN, Esq.

Auditors.

E. H. BAKER, Esq.

E. R. BROWN, Esq.

HENRY E. COBB, Esq.

Recording Secretary.

HENRY A. STIMSON, D.D.

Prayer was offered by the retiring President.

Excuses for non-attendance at the meeting were presented from the following Corporate Members: J. B. Anderson, W. G. Ballantine, J. E. Bradley, F. T. Bayley, G. B. Barnes, E. H. Baker, D. C. Bell, J. E. Bradley, R. R. Bishop, M. A. Bullock, S. G. Buckingham, A. W. Benson, E. C. Barnard, D. F. Bradley, C. A. Beckwith, J. W. Bradbury, C. R. Brown, D. N. Beach, R. Coit, R. Cordley, B. M. Cutcheon, T. Y. Crowell, N. P. Dodge, W. F. Day, N. Dingley, S. W. Eaton, W. Frear, H. T.

Fuller, D. T. Fiske, F. Fosdick, W. H. Fenn, F. S. Fitch, A. L. Frisbie, E. P. Flint, L. Gregory, E. F. Grabill, J. B. Gregg, E. P. Goodwin, R. Hazard, J. C. Holbrook, N. A. Hyde, C. H. Hulburd, E. Hawes, S. Holmes, L. H. Hallock, H. Hopkins, R. G. Hutchins, G. H. Ide, A. Kimball, J. D. Kingsbury, E. P. Kimball, J. F. Loba, H. T. Lay, G. R. Leavitt, W. H. Laird, W. A. Mahony, G. Mooar, J. K. McLean, E. H. Merrell, S. Merrill, A. McKenzie, F. A. Noble, J. W. Noyes, S. B. L. Penrose, G. Parsons, E. A. Park, E. H. Pitkin, J. S. Ropes, C. H. Richards, W. H. Rice, W. S. Smart, E. D. Smith, S. F. Smith, J. H. Selden, J. M. Sturtevant, M. Smith, R. Swift, C. F. Thwing, J. W. Tucker, A. C. Thompson, J. E. Tuttle, J. E. Todd, G. E. Tucker, F. D. Taylor, E. Whittlesey, E. F. Williams, J. M. Whitehead, L. C. Warner, E. P. Wilcox, G. L. Walker, F. P. Woodbury, W. H. Warren.

On motion of Vice-President Blatchford a Committee was instructed to present the sympathies and love of the Board to Rev. S. G. Buckingham, D.D., and Rev. George Leon Walker, D.D., detained by infirmity. Mr. Blatchford and Secretary Smith were appointed the Committee.

Rev. Elijah Horr, D.D., offered the following resolution, which was adopted:—

Resolved, That the Committee of Arrangements for the next Annual Meeting be instructed to provide for an executive session of the members at some time during the Annual Meeting.

The Business Committee offered the following resolutions, which were adopted by a rising vote, after remarks by Rev. Lyman Abbott, D.D.:—

The Board, having learned with profound regret that the President and Vice-President declined to be considered candidates for reëlection to their respective offices, desires to place upon record its sentiments, in view of their retiring from its service, and adopts the following minute:—

Resolved, That we, the members of the American Board, in Annual Meeting assembled, hereby express to the Rev. Dr. R. S. Storrs our heartfelt gratitude for his distinguished services to the cause of missions, and to the churches of this country, as our official head; for the signal ability, fidelity, and success with which he has discharged the duties of his office for so many years, and in every way commended himself to the confidence of the Board and its friends.

Assuming office at a critical period in the history of the organization, when opinion upon important questions of policy was divided, and the situation was not without its perils, he leaves it with the Board united in its counsels and its spirit, and united, as well, in respect and admiration of him. We shall long remember his eloquent addresses, in which he has lifted our thoughts to the most impressive aspects of our work, and inspired and instructed the large assemblies gathered at our annual meetings.

We thankfully recognize, also, the services rendered by the retiring Vice-President, the Hon. E. W. Blatchford, whose intelligence, whose disinterested and catholic spirit, whose unflinching suavity, and unwearied activity have been illustrated throughout his official term, and cannot be forgotten.

We rejoice that although they relinquish their official relations to the Board, we are not to be deprived of their sympathy, their continued presence, and their counsels, and trust that many years of honor and of usefulness remain to them, and assure them of their abiding place in our hearts.

On motion of Col. C. A. Hopkins, a Committee of five was appointed to receive subscriptions for the debt. It was appointed as follows: Col. C. A. Hopkins, Messrs. C. D. Woods, Samuel Johnson, W. E. Hale, and E. R. Burpee.

Adjournment was taken to 7.45 o'clock.

THURSDAY EVENING.

President Lamson took the chair at 7.45 o'clock. A hymn was sung. Prayer was offered by Rev. R. R. Meredith, D.D.

Col. C. A. Hopkins reported subscriptions of \$15,000 made at the close of the afternoon session, and appealed for pledges to cancel the remainder of the debt of \$45,000. Remarks were made by Mr. H. M. Moore, and a collection taken.

Rev. R. S. Storrs, D.D., delivered an address. Prayer was offered by Rev. S. E. Herrick, D.D.

Adjournment was taken to nine o'clock Friday morning.

FRIDAY MORNING.

The President took the chair at nine o'clock and offered prayer.

The Minutes of the sessions of yesterday were read.

Rev. G. S. F. Savage, D.D., reported for the Committee on Place and Preacher, recommending Grand Rapids, Mich., as the place, and Rev. R. R. Meredith, D.D., as preacher, with Rev. George C. Adams, D.D., as alternate; and the report was accepted and its recommendation adopted.

The following Committee of Arrangements was appointed: Rev. Dan F. Bradley, D.D., Rev. R. M. Higgins, H. J. Hollister, Esq., B. M. Cutcheon, Esq., and C. F. Bradley, Esq., of Grand Rapids; Rev. H. P. DeForest, D.D., of Detroit; Rev. W. E. Strong, of Jackson; Rev. J. W. Bradshaw, D.D., of Ann Arbor, and David Fales, Esq., of Chicago.

Col. C. A. Hopkins presented the report of the Committee on admitting Women to Corporate Membership, concluding that no change in the charter of incorporation of the Board is necessary if the Board desires to elect women. After remarks by Rev. E. B. Webb, D.D., and Ralph Emerson, Esq., the report was accepted.

On motion of Mr. Ralph Emerson the Committee was continued and instructed to respond to the original communication of the Board of the Interior and to have conference with the Women's Boards on the subject.

Rev. Newman Smyth, D.D., reported for the Committee on the paper from the Prudential Committee presented by Mr. Hall, offering the following resolutions:—

Resolved, (1) That this paper be referred to a Committee of fifteen, who shall report at the next Annual Meeting of the Board, or who, if they deem it desirable, may earlier submit such information and conclusions as they may reach, for consideration in all our churches, by means of a preliminary report to the President and Prudential Committee of the Board.

Resolved, (2) That in the morning of one day at the next Annual Meeting, an hour for free public discussion of any of the matters pertaining to the policy of the Board or relating to the great world problems which our missionaries will present, be made the regular order of the day, and that ample time be allowed for such discussion; also, that under such order of the day and at the time of such discussion the introduction of no resolutions shall be allowed and no votes or division shall be taken.

The report was accepted and the resolutions were adopted.

Mr. J. L. Cozad, of the same Committee, presented a paper concerning the appointment of a "General Manager," which was referred to the Committee created by the foregoing resolutions.

The Business Committee offered the following resolution, which was adopted:—

Resolved, That all questions in regard to the appointment and the functions of the Coöperating Committees be referred to the Prudential Committee, with power, to whom all matters of agencies and method properly belong.

Addresses were made by Rev. D. C. Greene, D.D., of Japan; Rev. George D. Marsh, of Bulgaria; Rev. J. W. Baird, of Bulgaria; Rev. Lyman Bartlett, of Smyrna; Rev. W. C. Dewey, D.D., of Eastern Turkey; Mrs. Alice G. Gulick, of Spain; Rev. J. H. Roberts, of North China; Rev. H. M. Lawson, of India; Rev. J. S. Chandler, of India; and also by E. W. Blatchford, Esq., and D. Willis James, Esq.

The President nominated the following Committee under the resolutions presented by Dr. Newman Smyth, and they were appointed:—

Rev. R. S. Storrs, D.D., Rev. N. Smyth, D.D., Rev. W. Hayes Ward, D.D., Rev. C. M. Southgate, Mr. Justus L. Cozad, Mr. C. F. Thompson, Hon. E. R. Burpee, Mr. Elbridge Torrey, Rev. W. H. Davis, D.D., Rev. A. W. Hazen, D.D., Rev. F. S. Fitch, D.D., Mr. E. W. Blatchford, Mr. E. D. Smith, Rev. James B. Gregg, D.D., Rev. Geo. R. Merrill, D.D.

Rev. A. W. Hazen, D.D., in behalf of the Business Committee, offered the following resolutions, which were adopted:—

Resolved, That the Board hereby expresses its grateful appreciation of the welcome received from the churches of New Haven, of their gracious hospitality and thoughtful provision for every need of the great gathering, of the courteous invitation of Yale University to visit its halls, of the effective services of the committees, ushers, and musicians, of the sermon by Rev. Nehemiah Boynton, D.D., a copy of which is requested for publication, of the ample reports of the proceedings in the press of the city, and of concessions granted by the various lines of railway.

Response was made by Rev. W. L. Phillips, D.D., of New Haven, to which the President replied.

The Minutes of this session were read, and these and the Minutes as read from day to day were approved.

Prayer was offered by E. B. Webb, D.D.

The hymn, "Blest be the tie," was sung, and adjournment was taken to the next Annual Meeting in Grand Rapids, Mich., the first Tuesday in October, 1898.

HENRY A. STIMSON, *Recording Secretary.*

REPORTS OF COMMITTEES AT THE ANNUAL MEETING.

The Committee on the Treasurer's Report, H. M. Moore, Esq., Chairman:—

Your Committee appointed at the last Annual Meeting respectfully report that they have carefully examined the Treasurer's report, also the Auditor's certificate, for the year ending August 31, 1897. We are greatly pleased with the thorough system which prevails in the Treasurer's office, and which proved very satisfactory to the expert accountant employed by the auditors to examine the books and accounts.

Instead of the great pleasure enjoyed by our predecessors last year of reporting a surplus of over \$500 in the treasury, we find ourselves, at the commencement of this new year, confronted by a debt of over \$45,000 (\$45,130.50).

At first thought this deficit seems a serious matter; but when we consider the great liberality of our churches, notwithstanding the recent financial condition of our country, in the magnificent contributions which resulted in freeing this Board from debt last year, we believe that, when the present emergency is *made known*, with the improved conditions in business, the response will be sufficient to cover all our needs.

The splendid contributions made by churches and individuals last August as the result of the information communicated to them relative to the financial condition of the Board, by which the prospective debt was greatly reduced, and which might possibly have been entirely cared for if presented earlier, leads us to express the hope that, in the future, measures will be adopted that will result in keeping the constituency of the Board fully advised of present and probable needs, so as to avoid the necessity of making special and spasmodic efforts which do not prove entirely satisfactory or of permanent advantage.

We believe that the pastors and churches of our denomination are in hearty sympathy with the work of the Board, and that the Christian business men believe in, and are ready to sustain, an aggressive work all along the line; and that no backward step should be taken in a work which is so blessed of God, and so clearly demanded by the Master.

Committee on the Report of the Home Department, Rev. Arthur Little, D.D., Chairman, reported as follows:—

In the Report on the Home Department the Prudential Committee has given a faithful account of its stewardship. Every page is worthy of thoughtful and prayerful consideration.

It aims to embody in articulate speech and interpret to our understanding somewhat of the toils and prayers and burdens and labors, in season and out of season, and even the heartaches of the earnest men to whom this Board has committed the administration of its affairs. In what a forge and what a heat these trumpet-tongued utterances have been wrought and taken shape for our inspiration and service we can never know.

Death has been doing its accustomed work in the removal from our fellowship of eight Corporate Members, including one member of the Prudential Committee, Hon. Henry D. Hyde. In this we find a fresh incentive to work while the day lasts, for the night of death cometh when no man can work.

Our rejoicing that more missionaries have been sent out than in the preceding year — twenty-two in all — is tempered by the fact that “the support for five of these is provided from outside the usual resources of the Board,” and also by the further fact that “the appointments were made to fill vacancies where the cases seemed exigent.” Abiding by the austere instructions given a year ago, the Committee has been compelled to cut to the very quick during another twelve months.

The suggestions of the Editorial Secretary, touching our publications, deserve the most thoughtful attention. The testimony from every part of the field is that call for tracts, leaflets, and papers of various kinds has been incessant and increasing, and that there are indications of a growing interest in the Monthly Concert. Too much effort cannot be made to extend the circulation of the *Missionary Herald*, which, always admirable, by common consent, improves with age. How can intelligent Christians get along without it? •

The alertness, fidelity, abundant and exhausting labors of the officers of the Board are worthy of the highest commendation.

A very large part of the report is devoted to the presentation and discussion of the financial situation; the burden of the message centres at this point. The Committee's study of this problem as a practical everyday matter that meets them at every turn has naturally made them very sensitive to every possible aspect of it, alike in its bearings upon the churches at home and the missions abroad. This Committee stands as the purveyor of the bread of life between those who are dying with hunger of body and soul on the one hand, and a self-indulgent, unconsecrated church, only feebly responsive to the Saviour's last command, on the other. When it is remembered that the last year has been the hardest one in the late financial troubles, there will be no surprise that the receipts have been somewhat below the average of preceding years, or that the year has closed with a debt.

There is rather occasion for thanksgiving to God that the receipts have been so well sustained, and especially that the responses to the call of the treasury during the month of August were so manifold and generous. The spirit in which the offerings were made means much more for the future of the Board than the gifts themselves. We must agree that the debt, under the circumstances, could not have been wisely avoided. The “extra expenses” were clearly necessary. Any other course would have been poor economy.

A year ago the Committee was instructed to restore appropriations as soon as possible. And yet we are saddened as we read in this year's report that “appropriations were made upon the same inadequate score as the previous year,” curtailing the expenditures upon the mission fields to the point of destructive hardship.

In this connection we urge a careful reading of that portion of the report which makes clear the fact that, while gifts to special objects and special donations are valuable and help forward the work, they do not aid the Committee in making the annual appropriations. The relief work done in Turkey and India, through the agency of the Board, is a luminous spot in its splendid history.

It is encouraging to be told that more churches have probably contributed this year than in any year of the history of the Board, and yet we must give those 2,046 churches, even though some of them are small and pastorless, no rest until they recognize it to be their privilege to have some part in this blessed work.

But vastly more important than any other part of the report is the question of immediate needs. We cannot wisely adjourn this meeting without some trustworthy assurances given to the overworked men who administer for us the sacred trust. We are advised that the lowest sum with which the missions can do their work *effectively* this year is \$645,000, or \$130,000 more than last year. We are further told that “even with this sum of money no new work can be begun and no new missionaries appointed beyond the imperative calls for filling vacancies.” *Sad, sad words indeed!*

The Swett and Otis legacies, which have been so productively administered, have been exhausted, they having been largely transferred into real estate in foreign lands, though the memory of those men is forever enshrined in the hearts of God's people in many lands.

We are not ready yet to transfer or abandon any of our missions. We cannot consent to part with any of our precious children until one more honest effort has been made for their retention and support.

Can this advance of \$130,000 upon last year be wisely undertaken? This is the main question. “Have the churches reached their limit?” There is but one answer, — *No!* Can we shut our ears and harden our hearts to the cry from Turkey, Africa, and China for reinforcements in this critical juncture in the history of those countries? We must not so far distrust and dishonor the God of missions and add to the burden of breaking hearts.

It is the unanimous judgment of your Committee that with the inspiring reports of triumphs abroad, and returning financial prosperity at home, we cannot do less than accept and resolve to meet the proposal of the Prudential Committee.

We recommend a trial of the "Old South" plan, as outlined in the report. New methods are not so much needed as a new spirit in the old methods. "A contribution from every church and from every member of every church" must still be our watchword, while the pastors must be continually reminded of their grave responsibility in the matter; and, above all, earnest, united, unceasing prayer for the presence and inworking of that Spirit which made the early disciples, after they had received the Pentecostal blessing, eager to bring all their possessions and lay them a glad, willing offering at the Master's feet.

Report of the Committee on the African Missions, Rev. S. L. Blake, D.D., Chairman:—

Your Committee, to whom was referred the African Missions of the Board, beg leave to submit the following. We have found that while nothing unusual has marked the work of the West Central African Mission, yet it has progressed steadily and satisfactorily along the usual lines. Evangelistic work has been done in regions adjacent to the station; preaching has been maintained with increasing congregations; wanderers have been reclaimed; the Sunday-school has increased; the weekly prayer-meeting has been well sustained; and the school work shows a marked improvement. So that if "the story of the year is not marked by striking experiences or unusual growth," "it is bright everywhere with the presence and blessing of God."

The East Central African Mission is young, and we find that it is attended with the usual difficulties attendant upon a new movement. But the missionaries are gaining a foothold which surely warrants the undertaking. The one event of the year which marks it is the organization of its first church, January 10, 1897, with sixteen members. Among these were Matabeles, lads from the mountains and lowlands, and children of the American missionaries. The first collection of this new church was \$11. The church is fully officered and pledged to self-support from the outset. Your Committee note with satisfaction the presence of Zulu helpers and evangelists among the workers of this mission. The schools are doing a hopeful work. This new mission appeals peculiarly to the constituency of the Board for constant prayer.

The one feature of the year in the Zulu Mission which calls for special mention is the remarkable revival which has visited this, our oldest African mission. The death of Mr. Bridgman sadly weakened the spiritual forces, but God came to the rescue. This revival seems to have been characterized to an unusual degree by deep conviction of sin, by open and full confession on the part of church members, as well as recent converts, by restitution where that was possible, and by the forsaking of vices on the part of many. A new stage seems to have been reached in the life of the church. The effects have been radical and transforming to the last degree. The results have been seen in various ways, among others, in an increased sale of Zulu Bibles, hymn books, etc., in large accessions to the church, and in renewed consecration on the part of Christians. In Umwalume 85 were received on confession of faith; in Ifafa, 15; in Amahlongwa, 20; in Adams, the oldest station, which was deeply stirred, 17; in Inanda, 29; in Itafamasi, 31; these with others make a total addition of over 200, which is over ten per cent of the previous membership of the churches of the mission. Your Committee feel that there is every reason to see the hand of God in this marvelous awakening which has wrought so radical changes among those who were lately walking in the darkness of the shadow of death. When it is remembered that the Zulu language is spoken all along the coast, and far into the heart of Africa, they feel that there is reason to sing, with reference to the Dark Continent, "The morning light is breaking." Surely a work which bears so rich and precious fruit must not, will not be crippled by inadequate appropriations. The church in Durban is self-supporting, and is making itself felt in the city. All such revivals and quickenings are attended with peril. But how about the lethargy of spiritual indifference! We prefer the dangers of aggressive life.

More might be said, but it is sufficient to add that these missions are nobly doing the work which they were set to do. They therefore deserve the amplest support, and your Committee would write for them, for the guidance of the Board in its provision for the needs of Africa, *Amplius*.

The Committee on Missions to China, Rev. E. C. Ewing, Chairman:—

The reports from our four missions to China present a record of enlarged and enlarging work. Your Committee combine into one the full and interesting statements concerning these several missions, with their numerous stations and out-stations, and refer briefly to a few of the more striking features in the progress of events during the past year.

It is eminently a record of progress and enlargement. Unprecedented growth along nearly all lines of effort is the story of the year. New openings have presented themselves, and in some cases have been urged upon the attention of the overburdened workers. Inquirers and converts have greatly increased in numbers. Additions to the churches have been large and frequent, numbering 871, an advance of over fifty-two per cent upon the previous year. A single church in the Foochow Missior.

received an accession of 141 on confession of faith; equaled during the same year by only one church of our denomination in this country.

Benevolent contributions advanced upon the previous year by twenty-six hundred dollars, or seventy per cent. In one instance the increase was more than 483 per cent; while efforts at self-support on the part of the native churches have been more general than formerly.

The medical branch of the work has developed to unprecedented proportions; the number of cases treated having advanced from 78,000 the previous year to 103,000; an increase of over thirty-two per cent. Membership in the Sunday-schools shows a gratifying progress from 3,117 to 3,463; nearly fifteen per cent.

The enrollment of pupils in all other schools under the care of the Board remains surprisingly near to that of the previous year. We note, however, a decided increase in attendance upon the schools of higher grade, with a corresponding diminution in the number of pupils in the common schools.

On the whole, progress is manifest all along the line of our work in China. Not only are foundations being laid, as during all the previous history of these missions, but the superstructure is evidently rising and rapidly expanding.

All growth costs, however; and there is painful need of reinforcements, of men and means, corresponding to the unparalleled development of the work. Let it be understood that Congregational Christianity is under bonds to continue and enlarge its work in the Chinese empire.

The Committee on Missions in European and Eastern Turkey, India and Ceylon, Japan, and Papal Lands, Rev. F. W. Fisk, D. D., Chairman: —

EUROPEAN TURKEY. — The work at the five stations of the European Turkey Mission has gone prosperously forward, though amidst a sad condition of unrest, and threatened with impending disasters, with few missionaries and native helpers. The crying need is for means to put sufficient men into fields white for the harvest.

EASTERN TURKEY. — In the Eastern Turkey Mission the situation throughout the whole field is most peculiar and trying. A people exposed to slaughter, decimated and devastated, yet hungering for the gospel and thronging the schools and the churches to learn the way of salvation! Never were missionaries more heroic, never had they wider opportunities for usefulness. A nation is holding out its hands for the bread of life. Shall we withhold it when we have enough and to spare? With great labor and toil did the sainted Wheeler and his associates build up Euphrates College and similar schools of learning, some of which have been laid waste by the adversary. Let them be speedily rebuilt for thronging multitudes; let such heroic men as President Gates be sustained, and not broken down by overwork, as was the lamented Egbert S. Ellis, and let the sadly decimated ranks of our devoted missionaries, both men and women, be made good by hastening to provide the funds needed to send those ready and waiting to go to their assistance.

MARATHI MISSION. — In the Marathi Mission there have been substantial gains along all lines. Never before in the history of the mission have there been such large accessions to the churches. Amid circumstances of great trial and hardship the members of the mission have remained at their posts of service. Special strength seems to have been imparted to them to bear the crushing burdens of the year. Notable events of the year have been the semi-centennial celebration of Dr. S. B. Fairbanks' arrival in India and the visit of Dr. Barrows. All the missions in their reports dwell on the importance of the educational work. The village schools are a means of evangelization. These, with the station schools, the higher schools, the industrial schools, are all essential to the development of an able, independent, aggressive, Christian community.

MADURA MISSION. — The Prudential Committee was able to grant only about half the amount which the mission asked to carry on the work already in hand; but the mission has labored with heroism to save the work from loss. Native brethren have borne their part of the reduction patiently and cheerfully. In some cases one man has done the work of two.

There are five Young Men's Christian Associations; all these are of great assistance in the work of evangelization. There are twenty Societies of Christian Endeavor. They are waking up the people to a new life of activity and usefulness. The brethren of the Madura Mission are earnestly prosecuting all forms of evangelistic work. Villages on all sides are calling for Christian teachers.

CEYLON. — For the first time in five years the Ceylon Mission has issued a printed report. In 1896 the mission completed eighty years of noble life and history. Until 1855 there was a lavish expenditure of both men and means. Since then the effort has been to develop local resources.

Jaffna College, nominally independent, has received comparatively little from the Board. The Girls' Boarding School is practically self-supporting. This year marks the twenty-fifth anniversary of the arrival of Mr. and Mrs. T. S. Smith in the mission.

"In 1871," says Mr. Smith, "there were eleven churches and 562 members; now there are eighteen

churches, with very nearly 1,800 members. Then only one church was self-supporting, now all are practically self-supporting, and all have native pastors but two."

The sixty-six day schools, with 3,239 pupils, have become 134 schools, with 9,308 pupils. The people in the Jaffna field show a most intelligent appreciation of the medical work. Largely through the efforts of the late Dr. Green, the attitude of the people has been greatly changed toward Western remedies and Western practice. Altogether, the little Jaffna field is steadily growing into a cultured Christian community.

JAPAN.—Notwithstanding the change which has taken place in the attitude of many who have heretofore favored the work of missions in Japan, the time for the withdrawal of the missionaries has not yet arrived, and even the opposition which the work has met with may be counted as a blessing, for it shows that the spirit of inquiry has been awakened, and in the end the truth will prevail.

The work this year has been largely evangelistic, and everywhere the workers have met with unlooked-for success.

Dr. Davis says that "Japan is more ready to hear the gospel than ever before, and how to supply the demand for both native and foreign preachers is a most pressing problem."

Dr. Atkinson writes that "a reaction has already set in against the harmful preaching indulged in by a few men a few years ago."

Dr. De Forest emphasizes the facts of the large open field and of the hearty coöperation of the Japanese pastors and evangelists, and that they are preaching to the people Christianity in its purer and simpler form.

Similar testimony comes from Mr. Bartlett and others, and there seems to be no end to the demands made upon the missionaries in every direction.

Having separated from the Doshisha, the missionaries are training a few young men for pastoral work, and great need is felt for more extended effort in this direction.

The work among the native young women at Kōbe College is especially to be commended. The graduates already sent out are nearly all engaged in teaching, or in some other way extending the influence of the gospel of Christ among the women of Japan. Three small legacies from natives have recently been received; one from a former graduate, who had completed her education in America and returned as teacher in this College.

Surely with such testimony we must *not* think of withdrawal from Japan, but rather of more extended work whenever the state of our treasury will justify it.

PAPAL LANDS.—The report of the Mexican Mission presents gratifying evidence of progress. It richly deserves increased support. As an illustration of how severely curtailment in the appropriations may cripple work, we would call attention to Rev. Mr. Wright's statement respecting the effect of retrenchment on the Training School at El Paso. He says: "It has cost us the reduction of the teaching force, the loss of one half of the students, the entire manual training feature of the institution, and the greater part of the work of the printing press."

The disquiet and excitement in Spain, due to Cuban affairs, have continued during the year, and it is a remarkable proof of the wisdom and faith of our missionaries that they have prosecuted their labors without interruption. Apart from the immediate purpose of their mission and reason for its continuance, of no little value, at the present juncture, are the confidence, esteem, and good will which they have won as Americans. Both in this country and in Austria the conditions are such as to call for the further prosecution of the work which has been undertaken.

The Special Committee on the paper from the Prudential Committee presented by Mr. Hall, Rev. Newman Smyth, D.D., Chairman:—

We rejoice in the presentation of a paper so full of fresh, and even of what might seem radical suggestions concerning methods of missionary work, and we rejoice that this paper comes not from critics of the Board, but from its own Prudential Committee. We believe that this evidence of the alertness and independence of our official Board will of itself greatly strengthen the confidence and stimulate the interest of the churches at large.

This paper presents suggestions of two kinds: first, it urges considerations which are familiar but increasingly urgent concerning the means best adapted to secure the large and assured financial support which the work of the churches on our missionary fields imperatively requires; secondly, the paper makes suggestions which would involve, if carried out, important readjustments of the policy of the Board.

With reference to the financial support by the churches of their foreign missionary work your Committee would urge that pastors and others call attention throughout the churches to the facts which are presented in this paper, and further they would urge the necessity, not merely of occasional appeals for the relief of pressing exigencies, but of increasing the contributing constituency of the

Board, and of systematic and thorough work throughout the entire membership of our denomination for the permanent and large support of the signal missionary work with which the providence of God in the world has put us in trust.

We express also the hope that the manner in which the Prudential Committee in this paper invite frank and full discussion of the great missionary problems of the present hour may awaken renewed interest in our foreign missionary work, especially among the younger ministry, to whom belong the responsibilities of the future.

The serious questions of missionary policy which this paper throws open for discussion are as follows : —

1. Shall the missions in Papal Lands, or in some Papal Lands, be discontinued?
2. Shall the policy of the Board be shaped more definitely and decisively towards this end, namely, to render certain of our older missions self-supporting and self-governing?
3. Shall a proportionately less amount of the funds of the Board be devoted to educational work?

With regard to the third question thus raised, your Committee are emphatically of the opinion that the educational work of this Board has been in the past one of its signal contributions to the redemption of the world ; that it is now fundamental to the solidity of its evangelistic work, and that for the future advancement of the kingdom of God in the world it promises to be of inestimable value. We would not recommend its abandonment or abridgment, so long as the Congregational denomination shall continue to believe in an educated ministry, and in an intelligent church at home.

With regard to the other new and almost radical suggestions which the paper presents, your Committee believe it now desirable that they should be raised for general discussion ; but these suggestions and the question, in particular, how far and in what ways it should be the policy of the Board to graduate some of its missions and missionary institutions from its own care, and secure their self-support and self-control, present a problem of far-reaching consequence, which can be wisely determined only after conference with missionaries on the ground, and a careful study of the history and literature of missions. As a wise preliminary to the determination in this respect of the future policy of the Board, your Committee would approve the plan of the Prudential Committee, as indicated in the paper, to send a deputation to visit some of the missionary fields. Their proposed action raises, however, the larger question, which we are not ready to answer, as to the extent of the supervision which the Board should keep over its missions. It may be wise that such visitations should not be exceptional, but that, as other Boards have done, a regular and systematic visitation of the whole field should be maintained. The opposite and extreme alternative would be to put on the several missions the entire management and control of their own affairs. The question is thus presented — a question too large for sudden decision — whether the policy of the Board should be one of more regular and thorough visitation of its missions, or whether it should tend towards their complete independence of its control.

In view of the serious importance of the missionary problems in regard to which the Prudential Committee have by this paper invited the churches to share the burden of their responsibility, your Committee would recommend that this paper be referred to a larger Committee, who shall report at the next Annual Meeting of the Board, or who, if they deem it desirable, may earlier submit such information and conclusions as they may reach, for consideration in all our churches, by means of a preliminary report to the President and Prudential Committee of the Board.

We would further endorse the suggestion contained in this paper that more time be given at the Annual Meeting for full discussion of the great problems touching the work of the Board. We would thereby secure in the Annual Meeting a stated opportunity for public conference concerning missions, whereby more of the vitality may be gained which free discussion, according to the best testimony, has given to the Church Congress in England, while at the same time the action of the business corporation of this Board should continue to be properly guarded against extemporized action. We would therefore recommend that in the morning of one day at the next Annual Meeting an hour for free public discussion of any of the matters pertaining to the policy of the Board, or relating to the great world problems which our missionary work presents, be made the regular order of the day, and that ample time be allowed for such discussion ; but further that under such order of the day, and at the time of such discussion the introduction of no resolutions shall be allowed, and no votes or divisions shall be taken.

We believe that our ministry at large would become more enthusiastically interested in the work of the Board if such fuller opportunity be definitely provided for their share and part in bearing the responsibilities and shaping by their voice and influence the policy of the Board.

With these recommendations your Committee would earnestly commend the important paper submitted in behalf of the Prudential Committee to the serious attention of the Board, and the churches which the Board represents.

[*The Reports on Western and Central Turkey Missions and on the Election of Women to Corporate Membership will be given in the Annual Report.*]

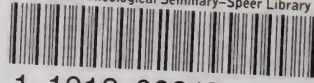
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